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## The Crisis is Spiritual

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THE graduate of 1951 has a legitimate grievance against the generations which have created the confusion in which he is expected to commence his career. He is entitled to ask the responsible leaders of political and economic life throughout the world, indeed he is entitled to ask his religious leaders how it comes about that they have all utterly failed to solve the issue of war and peace and, after centuries of scientific and technological progress, of lay and religious education, are launching him into a world that trembles on the brink of a third global conflict.

As a member of a generation that has failed, I come here to apologize but also to appraise, if possible, the reasons for this failure. I cannot feel

that one of my generation is very well qualified to advise your generation who, before your lives have far advanced, may be involved in a welter of world butchery worse by far than that which twice in this century has disgraced and disfigured modern civilization. I may, however, attempt to assess the facts which will shape the struggle you and all now coming of age will be compelled to wage. By looking back along the path we have traveled it may be possible to discern at least the outlines of the road ahead.

The two great wars which have already marked this century have thoroughly obliterated the political boundaries to which we have been accustomed for centuries. The Austro-Hungarian Empire disappeared

forever in World War I. The German Empire was destroyed in World War II. Nations which previously had occupied a dominant position in world affairs were so weakened in these two conflicts as to become practically impotent both at home and abroad. Britain, which in the 17th and 18th centuries wrested a colonial empire from Spain, and France, which likewise held imperial sway over subject peoples in Africa and Asia, have seen their empires fade into the past as the native populations of the world seethe with the same aspirations for self-government which, in the 18th century, led to the establishment of the United States.

#### RUSSIA AND THE U. S.

Only two great powers are left in the world, Soviet Russia and the United States. Heretofore, whenever the world has been thus divided, war has been the result. So it was in the days of Greece and Persia, of Rome and Carthage, of Wellington's Britain and Napoleon's France. But this is not a mere struggle for power between two mighty nations of similar cultures. This is a conflict between two utterly opposing philosophies, one of which has repudiated the deepest aspirations of the human soul for union with the Divine. It is a struggle between the spiritual and the materialistic, between those who believe that the soul of man is the breath of God and those who think that man has no

existence beyond the grave and is the proper prey of an arbitrary and atheistic dictatorship.

That this is the fact has been made clear in unmistakable words by the leaders of the Communist ideology, to whom religion is nothing more than a superstition, invented by the ruling class to deceive and exploit the masses, a superstition to be systematically eradicated as the revolution moves forward to encompass the world. Thus it is that Communism has no regard for the dignity of the individual because it repudiates the soul. The danger to human freedom is greater now than at any time since Attila, the Hun, for though once again it is the conflict of materialistic barbarism against the spiritual aspirations of man, the forces of materialism are now equipping themselves with implements of destruction immeasurably more dreadful than at any time in the past. More appalling even than that is the fact that the Communists are using the weaknesses and errors of the Western world, its greed and selfishness, its own materialistic pursuit of "worldly" gains and its loss of faith, to deceive whole races of men into the belief that the Western nations are imperialistic aggressors from whom the Communists would liberate them.

It would be a mistake, therefore, to imagine that our task is one merely of avoiding war and developing a method of living and doing business

with Communism. The cleavage is far deeper than that—and the Communists have told us so. As long ago as 1924, Stalin, describing the doctrines of Lenin and the conflict between Communism and Capitalism, wrote: "The struggle between these two systems will fill up the history of the development of the world revolution."

Again, in 1936, when Hitler was writing *Mein Kampf*, to put the world on notice of his plan to subjugate the world, Stalin was writing another book. We ignored Hitler's warning. We shall do well to heed what Stalin has written. In his *History of the All-Union Communist Party*, he restated his belief that he is the leader of a world revolution, that the Soviet "Republic" and the Western nations cannot exist side by side, that a war between Soviet Russia and the capitalistic countries is inevitable and that Russian troops will not be thrown into the conflict until the strategic moment has arrived and their commitment to battle will complete the Communist conquest of the world.

In an earlier book Stalin told us that the "world revolution" may cover decades. Observe they plan not just a local revolution but a world revolution.

"The epoch of world revolution," he wrote "is a whole strategic period, embracing a whole series of years, and, I dare say, even a number of decades. In the course of this period there can be ebbings and flowings."

#### CHEAP CANNON-FODDER

College graduates of 1951 are entering a fateful epoch. Peace in Korea will not halt this movement. It will be followed only by another incident—perhaps in Iran, perhaps in Yugoslavia, in Austria or in Germany—just as it was preceded by a Berlin incident and another in Greece. In each case, the Soviet Red Army was not committed. The dictators use the manpower of their satellites. The teeming population of China is cheap cannon-fodder for the Soviets. They are using "the proletariat of neighboring countries" to promote their cause just as Stalin said they would.

Doubt it not, this plan of the Soviet leaders for a world revolution that will ebb and flow through "even a number of decades" is based upon the conviction that the free world cannot stand together, and that it is bound to suffer an economic collapse. We of the West will divide among ourselves, the Kremlin believes, both politically and economically, and cre-

ate a vacuum into which, in due course, the Red Army will march opposed. Their books are full of plain statements of their belief that neither the nations which constitute the Western World nor the people who are their citizens can avoid internal strife, and that the capitalistic system is incapable of reforming itself by abolishing the selfish and greedy practices which have been sapping the foundations of economic freedom. They know that capitalism has created the proletariat, and they believe that the proletariat can be mobilized to take over the world by force under ruthless dictators who deny even to the individuals who constitute the proletariat the fundamental freedoms which raise the individual man from the level of a soulless animal to that of a child of God.

### THE PROLETARIAT

It is essential, therefore, that we shall understand first what the proletariat is, namely, a population which is unable to govern itself because by their own efforts the individuals of whom it is made up are unable to support themselves by their own independent efforts. Socialism and Communism have developed in Europe because the economic structure there brought the proletariat into existence. Communist propaganda makes its appeal to the people of Asia and the so-called backward areas of the world because in those sections colonial im-

perialism has also denied economic freedom to the masses.

The American Revolution, which resulted in the drafting of the Constitution of the United States, was led by men who believed in both economic and political freedom. The great industrial and commercial strength of America has been the result of the fact that we have here enjoyed throughout most of our existence as a free people economic freedom as well as political liberty.

With a population which constitutes less than 6.5 per cent of the world's population, we have more than 42 per cent of its production. Russia and all her satellites, including Communist China, with 31.3 per cent of the world's population, has less than 23 per cent of its production, scarcely more than one-half that of the United States.

How does it happen, therefore, that with this vast industrial superiority we seem not to be winning the minds of the people of Asia? The answer perhaps lies in the fact that in the minds of the Asiatics, our country is tied to the dead body of colonial imperialism from which the peoples of Asia and Africa desire to be liberated. When the propagandists of Moscow penetrate the areas which the ghostly colonial empires are reluctant to release and tell the peoples there that we are banded in military alliance with their former colonial masters, we become easy victims of



the slander that our purpose is to step into the shoes of the imperialists they detest.

In vain do we point to the fact that we set the Philippines free. In vain do we proclaim again and again and again that we seek no territorial aggrandizement. In vain do we assert that our purpose is freedom for all men, because the weapons we place in the hands of those who only lately were denying both economic and political freedom to their colonial subjects fit exactly into the pattern of Soviet propaganda.

This is the dilemma which we must solve if we are to convince the world that we are indeed the spokesmen for freedom. We have tried to do it through the Marshall Plan and through our promises of Point IV aid to undeveloped countries. But we have been handicapped by the fact that in Western Europe Communist doctrine has taken hold among the proletariat there. Yet the industrial facts clearly indicate a productive superiority in the Western world, which should have no trouble in preserving freedom if only it has a vision and the will to establish economic freedom at home and show all other people how to share it. The ERP Nations have 11½ per cent of the population of the world, and a little more than 25 per cent of its production. Add this total to that of the United States, and we find that the West, with less than 18 per cent

of the population, has more than 67 per cent of world production. That is almost three times as much as the production of Soviet Russia and all its satellites.

Surely this record means that if we have faith in ourselves, faith in our own freedom, faith in our own production, we need not tremble before the materialistic propaganda of the Kremlin, but can win all oppressed peoples to the cause of freedom.

#### STATE IS THE SERVANT

This nation gave the world a great ideal, the ideal that the State is not the Master but is the servant of the people, the ideal that the source of all mundane authority which may be exercised over the people comes from the people, and that this extends not only to political life but to the commercial and industrial life of the people also. We must hold this ideal here or the world will lose it, and we must hold it so all the world can see that we are holding it, and that when we talk of social justice we mean social justice for everybody without distinctions of class or race or creed. The religion of Christ makes no such distinctions. Democracy can make no such distinctions.

We must not allow the system of private property to become confused with the evils that sometimes accompany capitalistic organization. We must not lose sight of the fact that the right of private property is essen-

tially the right of the individual to own, to use and to have free access to those things which are essential to his economic life. To grant this right to organizations while denying it to individuals is to lay the foundation of collectivism and collectivism begets dictatorship.

### A MORAL STRUGGLE

We must open our eyes to the fact that the conflict of ideologies which now threatens the world with a third global conflict is essentially a moral struggle for the independence of the soul of men and not merely a struggle for food and raiment. We must eradicate here at home all those evidences of racial prejudice and materialistic corruption which so well serve the purpose of Soviet propaganda. This country is a country of moral idealism. Our people passionately believe that "human rights are superior to property rights," to use the old phrase which some cynical moderns may call a political cliché. It is more than cliché. It is an expression of the underlying faith of Americans that man is endowed with a living soul and that his spiritual welfare is far more important than any material wealth he may accumulate.

In every crisis of the history of this nation, our people have responded to this ideal of human freedom and dignity. Adhering to it now we may not be able to avert a third World

War, but we shall surely save civilization from a moral catastrophe from which it might easily take mankind centuries to emerge.

This faith of the people of America in the spirit of man was expressed twice in this century by the effort to create a world organization that would banish war. Surely no one has more succinctly expressed the need for such an organization than General MacArthur when he appeared before the Congress on the 19th of April.

"I know war as few other men now living know it," he said, "and nothing today is more revolting. I have long advocated its complete abolition, as its very destructiveness on both friend and foe has rendered it useless as a means of settling international disputes."

"Useless," he said, and then quoted from his utterance of September 2, 1945, when on the battleship *Missouri* he accepted the surrender of Japan: "Military alliances," he said, "balances of power, leagues of nations, all in turn failed, leaving the only path to be by way of the crucible of war." This was an explanation of the fact that the second world conflict had come, that we were compelled to enter it, and that we there used all the weapons that science could invent. But he went on: "The utter destructiveness of war now blots out this alternative. We have had our last chance. If we will not devise

some greater and more equitable system, Armageddon will be at our door."

How utterly foolish it is for us here in the United States, with this warning emphasizing and re-emphasizing what our leaders throughout this century have proclaimed, to engage in petty factionalism and personal strife while the very foundations of civilization are threatened by a materialistic power which takes pride in its denial of the existence of a Supreme Being, and builds its hope for the conquest of freedom upon its belief that we here in America cannot rise above the puerile animosities, the slanders, the defamations, the libels which little men use for lack of fact and logic and faith.

Armageddon, of which MacArthur warns, is the final collapse, the great catastrophe in which force defeats itself. If we would avoid Armageddon, therefore, our recourse must not be to force, but to faith in the capacity of men to be free and to cooperate as free individuals. No people wants war, but wars come, perhaps because leadership has been inadequate to the task of creating the organization that is capable of preserving peace. Or is it perhaps because as individuals too many of us have been unwilling to assume individual responsibility for loyalty to the faith in God and in ourselves which alone can keep man free?

Rather, I think, it is the latter. The

character of a nation is the sum total of the character of the individuals who compose it. The individual who in this crisis of civilization falls in his personal ideals and purposes below the standards of faith in the spiritual concepts that made this nation weakens by that failure the moral fibre of the nation itself and impairs its capacity to lead the free world in the struggle against the evil forces that have been loosed against it. But he who adheres to the spiritual concepts of Christian civilization adds strength to free men everywhere.

#### SPIRITUAL AND ECONOMIC FORCES

This is not a conflict that can be waged by champions. It must be waged by people in their daily lives, for this is *total* war—war of the spirit as well as of the body—and the body will be sacrificed if the spirit be not strong. The totality of the struggle is well understood by the materialists. They know that to encompass the world revolution which is their aim they must attack not so much the armies of their intended victims as their minds, their hearts, their souls. They know that this struggle is much more than the clash of armed forces, but the clash of economic forces and the clash of wills.

Of these three, the economic and the spiritual are the most potent. We have superiority in armed might, we have superiority in economic power, but both of these will not be enough

unless we resolutely maintain undiminished the moral power that can be exercised by a free will determined not to yield to the forces of evil wherever they appear. He who in this crisis withholds his individual spiritual and economic strength fails in the support that must be given to those who are called upon to wage the physical battle. In this conflict the home front is as important a fighting front as the firing line itself, for it is there that Communism is applying its more dangerous pressure, the appeal to selfishness and fear.

Stalin has told us that he is relying on the "contradictions, conflicts

and wars—among the bourgeois states—which can be utilized by the proletariat in its offensive." Unity at home, therefore, is our first line of defense, unity in the determination that we shall permit no petty motive, or personal ambition, to impair in the slightest our faith in freedom.

It is in the heart and soul of every man that the fight for freedom begins. My freedom is impaired when my neighbor loses his. I am my brother's keeper.

The question before the world today is not how to preserve peace for its own sake, but how to preserve our souls.



### *Communist Appeal in Asia*

There are appalling conditions of privation and poverty throughout Asia. So long as Moscow means, truly or falsely, hope for the masses, and the Western world does not mean so with the same clarity, it is idle to speak of peaceful coexistence or of live-and-let-live. There is in this regard an unequal appeal to the suffering masses of mankind as between, for example, Moscow and Washington. Communism will then sprout from within, or at least the internal situation will be so softened as to prepare the ground for the easy march of Communism from without. The British Commonwealth of Nations has endeavored in the recent Colombo Conference boldly to meet this situation. President Truman's Point Four is a response to the same need. I might remark in this connection that, in my opinion, the present magnitude of operations of the Point Four program must be multiplied by about one hundred times before it can begin to be adequate for the crying needs of the moment. For what are \$5 billion devoted to the restoration of the balance of justice between the meaning of Moscow and the meaning of Washington in the mind of the eternally dispossessed of the world?—*Charles Malik in THOUGHT, Spring, 1951.*

# Dictators Not Wanted

THE REV. D. F. MILLER

Reprinted from THE LIGURIAN\*

THESE ARE the questions that lie behind all discussions of the social and economic problems of our day: "Who shall control industrial relations? Who shall decide what is the right profit for capital and business, the right wages for labor, the right prices for things produced, and the right conditions under which one man is to work for another? In a word, who shall be the dictator of the factors affecting human relations that arise out of the very nature of industry and business today?"

There are four possible answers to these questions. Each of the four answers has its champions and its arguments. But when each of the four has been examined calmly and carefully, it will be clear that only one of them can be the foundation for industrial peace and general prosperity in a nation.

## 1.

### MANAGEMENT

*Industrial relations should be controlled, determined and directed solely by the owners and managers of business.*

This is the first of the four an-

swers advanced to the questions above. Though it is contrary to the trends and practices of recent times, it still has a considerable number of vociferous champions.

Among them are the official circle of the National Association of Manufacturers. What they mean by the slogan, "freedom of enterprise," with but minor modifications here and there, is the above stated proposition. Even though many of them have been forced by popular uprising and national legislation to accept modifications of the principle in practice, it is quite clear that they would like nothing better than to return to the days when it was the rule in the industrial world. This does not apply to all the rank-and-file members of the National Association of Manufacturers; many of them do not agree with the general propaganda line of their organization.

Upholders of the same principle are anti-union publicists such as Westbrook Pegler, and all who feel that he has the solution of the problems of industrial relations. Pegler has stated that all present day unions are evil and un-American, and should be disbanded. What he clearly wants, there-

\* Liguori, Mo., August, 1950.

fore, since he is not a Socialist or Communist, is that all authority over labor, wages, prices and conditions of employment be placed in the hands of owners and managers of business.

Also in this class is every business man who resists the unionization of his shop, joins lobbies against legislation that concerns itself with minimum wages, the right of labor to organize and bargain collectively, union and closed shops, and working conditions. Such a business man is usually heard crying "Socialism!" or "Communism!" over every piece of labor legislation that is proposed. He argues that supply and demand should be the sole rule of business, knowing well that this usually makes the owner of a business the boss and dictator of its industrial relations.

Many plausible arguments are advanced in behalf of the proposition that industrial relations should be left exclusively in the hands of business owners and managers. The arguments are based on the following assumed rights:

1. *The right of history and precedent.* For years, up almost to the turn of the century, business men were impeded in their dictatorship neither by legislation nor by union proposals. Many feel that this tradition should be restored.

2. *The right of brains and education.* The successful business man is said to be an educated genius. His talents and training, it is said, make

him more capable than anyone else of making decisions concerning industrial relations. He should be permitted to make those decisions without interference from anyone.

3. *The right of success.* The material progress of America resulted, it is said, from the early devotion of her people to the principle of unlimited free enterprise. Material progress will decrease, therefore, according to this argument, in proportion to any decrease in freedom of enterprise.

4. *The right of freedom.* The right of private property includes, it is said, the right to freedom in its use, in establishing a business, in running it as one sees fit. This means that no one should have anything to say about wages, hours, or conditions of employment, except the man who has put his money into the business.

Around these assumed rights most of the propaganda in behalf of unlimited free enterprise revolves. History, moral philosophy and a knowledge of human nature all reveal their weakness. History reveals that the dictatorship of owners over industrial relations invariably leads to cut-throat competition and sub-human living conditions for millions of working people. Moral philosophy demonstrates that there is no such thing as "unlimited freedom" in the use of material things. A knowledge of human nature exposes the fact that economic power, unchecked by social re-

sponsibility, corrupts men more rapidly than any other factor in the world.

## 2.

### LABOR

*Industrial relations should be controlled and determined entirely by labor and its unions.*

It is remarkable that this principle is advocated as little as it is today, outside the ranks of Socialist and Communist demagogues. But there are those in and outside the ranks of the labor movement who do champion it. Such are the men who, having gained control of a union, usually by doubtful means, want to dictate to the owners and managers of business without concern for the latter's problems and difficulties. They want to use a union as a bludgeon with which to force business operators to submit to their extreme demands. They too use arguments based on so-called rights:

1. *The right of numbers or of democracy.* The labor force is numerically much larger than the forces of capital. In a democracy, it is said, it is the votes that count, man for man, regardless of position and influence. Therefore the votes of labor alone should decide all questions of industrial relations.

2. *The rights of the downtrodden.* For a long period workingmen were at the mercy of business owners and were economically enslaved by them.

The tables should now be turned and business men placed at the mercy of labor.

3. *The rights of toil.* No business can accomplish anything without labor. The indispensability of labor is said to give it the right to dictate the conditions and rewards of toil.

Instinctively most people recognize the truth that labor has no more right to dictate to business owners than ownership has to tyrannize over labor. Neither the numerical preponderance of the labor force, nor the principle of democracy, can be rightly said to destroy the necessity of authority and obedience in a business venture or in any other field. If it is true that the authority of managers in an industrial plant must not become dictatorship, it is even more true that the obedience of workers in a plant must not be supplanted by dictatorship. And for labor to argue that, because owners once misused labor, labor should now tyrannize over capital, is to support the vicious principle that two wrongs make a right. Labor is indeed necessary for any business enterprise, but so is management, labor practicing a reasonable obedience, and management exercising reasonable authority. This gives neither the right of dictatorship.

## 3.

### THE STATE

*Industrial relations should be controlled exclusively by the State, and*



*the only way in which this can be achieved is for the State to seize, own and operate the business enterprises of its citizens.*

Adherence to this proposition is given by every shade of Socialist, Communist and totalitarian. All of them agree that the State must own and operate the means of production, though they differ in the methods advocated to bring this about.

Behind the Socialist and Communist contention lies a twofold assumption: 1) that men who hold the means of production as private property can never be brought to administer them justly and with regard to the common good; 2) that men who hold civil power in a state are by that fact endowed with a superior sense of justice and a superior wisdom for managing the resources of a nation in the most perfect possible way.

On the basis of these two assumptions, a number of very plausible arguments for dictatorship of the State over business are set forth:

1. So widespread have been the injustices connected with private property and enterprise, that the State must put a stop to them by destroying private property and free enterprise.

2. If the State does not take care of its underprivileged classes, by a redistribution of wealth, not for ownership but for use according to need, nobody else will.

3. Greed is inseparably associated with private ownership of property,

and greed is the source of most of the other evils of a nation. The only way to eliminate greed is to eliminate private ownership of property.

The two assumptions that support these arguments, and many like them, fly into the face of reason and experience. It is clear from reason that the right to possess private property is a natural right, circumscribed, it is true, by the duties of commutative, distributive and social justice, and of charity. The freedom, dignity, destiny and duties of man can all be shown to demand that he be able to hold material things as his own. Experience adds to this reasonable truth the fact that whenever the right to private property has been denied or taken forcibly from people, the result has been greater injustice than before, and the progressive denial and destruction of more and more of the divinely given and inalienable rights of individuals. It is true that injustice and greed do sometimes accompany the exercise of the right to private property; but it is false to assume that they necessarily do, or that suppression of the right itself will destroy the evils.

It is even more foolish to assume that state officials will turn out to be men of superior virtue and wisdom in administering the material resources of a nation. History is crammed with examples of rulers who thought they possessed such virtue and wisdom, and assumed dicta-

torship over all the property of their citizens. In every case the injustices and ineptitudes of their regime turned out to be far worse than those that are associated with private ownership.

#### 4.

#### CAPITAL AND LABOR

*Industrial relations should be subject to the cooperative decisions of capital (ownership and management) and labor (represented by responsible unions), with the State acting in an advisory capacity as representing the common good, and passing legislation only to deal with abuses on the part of either capital or labor that cannot or will not be remedied by the parties themselves.*

"Capital cannot do without labor, and labor cannot do without capital," said Pope Pius XI. This mutual interdependence should find recognition and expression in mutual discussion of the human needs and problems of each, in mutual planning for the best interests of both elements, and in mutual cooperation for the common good.

It is not to be thought that the co-operation recommended here can possibly eliminate the right exercise of authority and the reasonable practice of obedience in a business venture. Wherever men work together for a common goal, there must be authority to give commands, and obedience on the part of subjects to those commands. In all the practical

and technical aspects of a business, this right order must be maintained.

However, it is in the matter of industrial relations, in those things that affect human beings as human beings, that cooperative thinking, planning and acting must be the goal. A workingman is not like a piece of lumber or a piece of steel, that an employer may use in his business venture just as he pleases. The worker has his own rights and needs; he has God-given freedom; he has a supernatural destiny to attain. He has a right to be heard on all matters that affect him as a human being and a child of God, such as wages, conditions of labor, security, and a natural right to organize unions through whose numerical strength his voice in these matters can be heard.

By the same token owners and employers have a right to be heard on these matters, both as they affect the successful operation of their business and themselves as human beings. The rights of these two classes of human beings can be brought together only by mutual and cooperative thinking, planning and acting. Neither has any right to exercise dictatorship over the other. Neither should consider himself at war with the other, striving for mastery and dictatorship. Neither should enter into plots and conspiracies against the other, because plots and conspiracies are the adjuncts of warfare, not the activities of peace-loving free men trying to work out

their salvation and destiny together.

Progress has been made toward this goal, but we are a long way from achieving it fully. There are still capitalists who want dictatorship in all matters over labor, labor racketeers who want to dictate to, or else destroy, capital, and politicians who want the State to assume dictatorship over

both capital and labor, in which process they themselves would become the dictators. True Americans want no such dictatorships; but they should realize that the longer they resist co-operation in human and industrial relations, the greater becomes the danger that all their freedoms will be destroyed.



### *Man in Society*

Happily man is not only a creature of impulse but also a possessor of reason, and his supra-individual life and the harmony of society are only possible when reason guides human action. In the domain of nature, in the mineral, animal and brute creation, order is established and the well-being of the whole is secured in virtue of a finality within each. That wood floats, that plants thrive in air and sunshine, that animals seek their prey and reproduce their kind, all these are facts of nature, imposed by God and inevitable.

In human society it is otherwise. Man has intellect and free-will. He may freely choose to establish in society that harmony and order depicted in nature and willed by God, or he may choose to scatter in chaos the resources of nature and the powers of society. Man can reflect upon his activity. He can relate himself to his material environment and thus provide for his own necessities; he can relate himself to his fellows and thus fulfill his social functions through mutual help and co-operation. The common good, that is to say, the moral and material welfare of every individual, depends on man's co-operation. The content of man's life is most firmly set in the background of civil society, and a necessary condition of his social life is that what man attains should in the long run benefit society. "Men live in civil society," says Leo XIII, "not only for their own good but also for the good of all; some are too poor to contribute their share to the common stock; those, therefore, who can should contribute more generously" (*Graves de Communi*).—C. C. Clump in *SOCIAL ACTION*, (Poona, India), May, 1951.

# Carthusians in the U.S.A.

BY THE EDITORS

*Reprinted from THE CATHOLIC MIRROR\**

**I**N THIS 20th century, the largest Carthusian monastery—or Charterhouse—in the world is at Parkminster in Sussex in England. Perhaps there is a connection between that blessing from God and the fact that, when so many bishops and priests and laymen sold their God to Henry VIII, there were three Carthusian Priors who, with St. John Fisher and St. Thomas More, gave their lives in martyrdom for God: John Houghton, Robert Lawrence and Augustus Webster.

Now in this day—in spite of a whole background of doubt and danger—there is the promise of a great, new chapter in the history of the Church, and in American history, too. The Carthusians are making a beginning here in our own beloved country. A religious corporation has been formed to establish among us a monastery for Carthusians.

Already there has been offered to this corporation 550 acres in a secluded region of Southern Vermont, close neighbor to the Diocese of Springfield and Worcester. For all of us who are interested (all Catholics ought to be), and for those of us who can contribute to this advance of

Catholicity (some of us can), the address is: The Carthusian Foundation in America, Inc., Sky Farm, Whitingham, Vermont.

Who are the Carthusians? What do they do? To answer those questions adequately there would have to be a book on the life of St. Bruno, more books on the history of the Carthusians and their Charterhouses, and many, many books on the spiritual and mystical life as it has been understood and practiced in the Catholic Church for centuries—ever since the very first centuries of Christianity. The answer in these paragraphs must be very sketchy—and very humble.

Saint Bruno had no intention of establishing a religious order when he abandoned the world totally to serve God in solitude like the Fathers of the Desert. He never wrote a book of rules, but he did establish a way of religious life which attracted followers, and grew into the Order of Carthusians. It has been said of this Order that it “has never been reformed because it has never been deformed.” That is to say: the Carthusian life in its essentials and in the substance of its pattern is the life that St. Bruno himself led as a hermit and monk

\* 1387 Main St., Springfield, Mass., March, 1951.

first in France and later on in Italy.

St. Bruno was born in Cologne, about 1030, and educated at the Bishop's School in Reims, where he brilliantly distinguished himself both as student and later as director of the school for about twenty years. Then he became Chancellor of the Diocese. As could happen in those early days, and sometimes did happen, an evil, violent man managed to thrust himself into the Bishopric of Reims, but he was deposed, and St. Bruno would have been chosen as Bishop, but for the fact that he had higher ambitions—the determination to be alone with God in solitude. It was in 1084 that St. Bruno at last came into the realization of his cherished plans. In that year he and six companions were settled by the Bishop of Grenoble in Chartreuse, a wild spot in the Alps of Dauphiné. There the first Carthusians entered into their vocation: prayer, penance, study, poverty and solitude.

St. Bruno was content and busy with the good life, but outside Chartreuse the times were bad. As always—almost without exception—the Popes were good men occupied with the work of saving souls and resurrecting humanity from its follies and crimes. A pupil of St. Bruno, Eudes of Chatillon, had become Pope, Urban II. The Pope needed good priests to help in reforming the world, and he summoned St. Bruno to Rome. St. Bruno did not fail the Pope or the

Church, but as soon as he could, he got permission to resume the life—his chosen life—that had been interrupted. The Pope wished to have the saint within easy reach—that wish bound St. Bruno. That was why he did not return to Chartreuse, but established a new Charterhouse in Calabria, in Italy.

#### HERMIT AND MONK

It does seem that only in the Catholic Church do we find establishments that are a thousand years old and still vigorously alive and productive and immeasurably valuable. As has already been written here, a Carthusian today leads substantially the same sort of religious life that St. Bruno himself maintained. The founder of the Order of Carthusians combined the life of a hermit with that of a monk in a community—drawing his inspiration and plans from the Fathers of the Desert and from St. Benedict.

Each Carthusian monk has a little garden and house of his own with three or four rooms: oratory, study, bedroom and some work-space. There the monk prays, meditates, studies. There he eats his day's two meals, which never include meat. Carthusians keep the long monastic fast from the Feast of the Exaltation of the Holy Cross, September 14, to Ash Wednesday—this in addition to the Lenten and other fast-days of the Church. They get about seven hours

of sleep—but their sleep is interrupted for the Midnight Office.

The whole Community assembles in the Monastery Church three times a day for Mass, Vespers and the Midnight Office. On Sundays and great feast-days the two meals are taken in the Refectory. On those days the monks have recreation together, and talk, as they do on the weekly Community walk.

The same questions are asked about the Carthusians that have always been asked about monks and cloistered nuns. What good are they? Of what use are they to the rest of us, to the nation? The questions are unending—but the answers are inexhaustible. Consider one answer—a good answer, but minor in comparison with the major answers. In the Middle Ages, the Carthusians were famous copyists. They were of those who preserved the vast treasure of classical Greek and Latin.

The Carthusian life is the love of God. There is *the answer, the explanation, the justification*. Carthusians love their neighbors, and prove that love. A Charterhouse is a contradiction of this world. Carthusians do not let this world get away with the lies which would destroy us—the lies that the Cross of Christ is folly, and the only rule of life is: "Eat, drink, and be merry for tomorrow we die." When a man of his own free will leads the Carthusian life, he is making real to us those eternal truths upon which *alone* we can build securely for this world and for eternity.

If we do not pray, we shall go to hell—that is the fact. We would be in a bad way if we had to depend upon our own poor prayers. Thank God, all of us—*all of us*—have the prayers of the Trappists in this country—as some day, God willing, we shall soon have the prayers of the Carthusians in Whitingham.



### ***Basis of Dignity***

Christianity finds the dignity of man to be rooted in his destiny. This destiny is not political or economic or racial or any other temporal value; rather it is the knowledge and love of God for all time. Thus man's ultimate end is beyond this world, beyond politics, beyond blood and class; and man, therefore, cannot be subjected wholly to any group based upon them. Thus the individual is protected against totalitarianism.—*Thomas F. Troy in the CATHOLIC MIRROR, March, 1951.*

# Personal Value and Mental Health

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**T**HE most important thing that we can and should know about ourselves is the fact that the ultimate motive underlying all of our activity is the quest for personal value. If we were to despair of ever attaining any personal value, we would lose all interest in life, and we would be continually obsessed by a yearning for death. When we become indecisive, restless, or nervous, when we are tortured by anxieties, phobias and compulsions, we should realize that our trouble is ultimately to be traced back to a gnawing doubt about our ability to achieve an adequate degree of personal value. If we understand the true meaning of value, and if we have a fair idea of how we should go about the task of attaining it, we shall be in a position to lead well-adjusted lives, and to enjoy all the happiness which we are entitled to expect in this world.

What is value? A thing is said to have value if it deserves to be wanted. A thing that no one could ever want is utterly devoid of value. This does not mean that a thing is wanting in value which for the time being is not actually wanted. It does lack actual value, but if it is of such a nature that under more favorable conditions it will deserve to be wanted, it has potential value. There was a time

when petroleum had no actual value. Men did not want it because they did not know what to do with it. It always had potential value, however, because it was capable of being wanted. Now that men have learned how to use it, its potential value has become actual. In this world, all value, whether of things or of men, is essentially relative. It depends upon the possibility of being wanted by some rational being. Only God has absolute value, because only God does not need someone else to want Him. He is not only a self-existing being; He is also self-sufficient.

When we say that our personal value depends upon being wanted, we do not refer only to being wanted by human beings. Our chief value consists in being wanted by Almighty God. We cannot understand why God wants us, but the fact is that He does. We take this on divine faith; we believe it because God himself has revealed it. Our degree of actual value in the eyes of God depends upon the degree in which we fulfill the purpose of our existence, which is to love and serve God, and to love our fellow-men out of love of God.

Theoretically, if we really believe that God wants us, we should not feel a need of being wanted by anybody



else. Practically, however, we all need some consciousness of being wanted by our fellowmen. God made us that way, and the craving to be needed by our fellowmen is a psychological necessity. It is as imperative as the craving for food, water, or air. To try to dispense with the need of being wanted by others is to be guilty of pride, the most disrupting force that can enter the human heart. The proud man feels, or tries to feel, that this personal value is essentially his own affair. He tries to make his value consist in his own love of himself. The chief thing that he wants from others is admiration. The more others admire him, the more justified he feels in loving himself for being such a wonderful person. Such a man can never be truly happy. He is at war with his own nature. He does not realize that if no one else really wants him, he cannot possibly have any reason for wanting himself.

Much of the unhappiness in this world and most of the mental illness are due to the fact that people, either consciously or secretly, fear that others may not care for them. It has been said that the basic fear in the human heart is the fear of being lost in the crowd. To be lost in the crowd is, as it were, to lose personal identity, to become a no-body, to suffer social annihilation. We rightly reason that if people do not know about us, they cannot want us or love us. We may, however, slip into the fallacy of con-

cluding that to be known is the important thing, and that our value and our security will be proportionate to the number of people who know us. We are likewise apt to conclude that to be known by only a few is to be in a perilous situation, similar to that of a person who can just barely keep his nose above water. Our instinct of self-preservation reacts against this threat of social submersion as frantically as a drowning man struggles against the water that threatens to close over his head. For some people the only means of survival that suggests itself is to seek some mark of distinctiveness that will prevent them from being swallowed up in the crowd. This is the reason why many people make such frantic efforts to be *first*, to be *highest*, to be dominant in one way or another. The first man in a parade and the tallest person in a crowd are not easily over-looked. It is well to remember that what often passes for ambition is nothing more than a desperate effort to escape what is conceived to be a threat of annihilation.

### FALSE VALUES

There are many ways in which men strive to attain value and security. Some put their trust in the possession of power or of money, which is an instrument and a symbol of power. Others strive to become preeminent in some special field, such as sport, art, social life, personal beauty, brilliance

of mind, sex appeal, fine clothes. It is, of course, true that power, wealth and brilliance do get apparent results in terms of social prestige. People actually like to stand in well with the rich and the powerful, but their motives are not those of true love and esteem. They are really looking out for themselves or they want to bask in the reflected light of a prominent and brilliant man; or they want to protect themselves from the dangerous hostility which they may incur if they fail to pay him homage. The so-called great man may be so blind as to accept this adulation in lieu of sincere attachment, or if he knows that his satellites do not love him, he is content with making them act as if they did. He is living in a fool's paradise, for he seeks value by futile means. Power, wealth and brilliance are more apt to inspire fear and envy than to win true love.

#### THE TRUE BASIS OF LOVE

There is only one way in which a man can win the sincere attachment of his fellows, and that is by proving to them that he sincerely loves them and that he is deeply interested in their welfare. A man who wants to be truly esteemed must esteem his fellow men. He must want their company, he must want to converse with them, to work and play with them, and to cooperate with them in securing the common good. He must es-

teem himself not as an isolated individual, but only as a member of his group. He must want nothing for himself except what he can get by working for and by participating in the common good. No one who is interested in the common good can fail to be valued by those who likewise are interested in the common good. Whether or not he is esteemed by the self-seeking and the anti-social elements in society, will make small difference to him, provided that he deserves to be wanted by those who love God and their fellowmen. For some people this is not an easy philosophy to accept, but it is the only sure path to happiness and peace of mind.

In rejecting power, wealth and talent as the foundation of true value, we do not mean to imply that they have no significance at all. They undoubtedly enhance a man's value in human society, just as modern fighting equipment makes a man a better soldier than he would be if he had to rely on primitive weapons. A Garand rifle or a machine gun can never substitute for a stout and loyal heart, but stout and loyal hearts must have something more than bare fists to fight with. On the other hand, if you give a gun to a man with an evil heart, you have a gangster—not a soldier. So it is with wealth, power, talent and other gifts. If a man is truly devoted to the common good, his wealth, power and talent will in-

crease his value to society, for they will enable him to translate his good will into effective service. If a man is a self-seeker, his gifts of nature and of fortune will be used for his own advantage without regard for the common good. They may even put him in a position to prey upon society and to make slaves of his fellowmen. Hence we can say that power, wealth and talent contribute to a man's social significance only if he has first conferred social significance on them by his determination to use them in a way that will advance the common good. A powerful, wealthy, or talented man is an asset to society, and deserves the esteem of his fellowmen only if his heart is right. Otherwise he is a liability. He may even be a menace.

#### THE ROLE OF THE SUBCONSCIOUS

Most good people have an instinctive appreciation of true value as defined above, but many of them allow their concept of true value to be tinged or alloyed by an admixture of false values based on power, wealth, brilliance, independence. It is hard to resist the influence of the atmosphere in which we live. This atmosphere steals its way into our inner selves, and it implants in our hearts secret ambitions and desires of which we are not at all aware. These ambitions and desires are just as active, and often just as effective, as are our conscious desires, because, being un-

perceived, they often go unchallenged and unresisted. This set of secret ambitions and desires makes up part of the content of what is known as the subconscious mind.

We cannot take time here to discuss fully the nature and operations of the subconscious mind, but a very brief explanation may suffice. The subconscious mind is responsible for all the actions that we perform when we are "not thinking," that is, when we act in a state of absentmindedness or under the influence of impulse. Sometimes people ask us why we are so cheerful or so gloomy, so anxious or so belligerent. We are really quite surprised. We were not aware that we were particularly cheerful or gloomy, or if we were conscious of these moods, we may not be able to assign any definite reason for their presence. We can be sure, however, that our subconscious minds have been at work, and have been giving a special coloring to our voices, our facial expression, or our general demeanor. The strange thing is that others are often able to read our subconscious minds while we ourselves are definitely in the dark. Perhaps we come closest to getting a peep into our subconscious minds when we catch ourselves suddenly in the midst of a day-dream. Most of us pay little attention to the contents of our day-dreams, but when we do reflect upon them, we are surprised and sometimes ashamed to find such ideas in

our heads. Where do these ideas come from? They come from our subconscious minds, and are expressions of our secret desires for glory, wealth, pleasure, popularity, sympathy, or independence. These desires are like little mice that come out to play when the house is quiet, but just as soon as we begin to pay attention to them, they scurry back into the darkness of the subconscious.

#### THE IDEALIZED IMAGE OF SELF

In the subconscious mind of each one of us there dwells a more or less glamorous, fictitious counterpart of the real self. It represents the kind of person that we would like to be. Often enough it represents the kind of person we feel that we must be if life is to have any meaning for us. In addition to a few much cherished traits of the real self, this "idealized image" is made up of a host of dazzling qualities that have particularly appealed to us in people whom we have met in real life, or in the pages of history or of fiction. The origin of this idealized image usually dates back to childhood when imagination is vivid and nothing seems impossible. Children who are handicapped by poverty, or ill-health, or other real or supposed hardships, such as neglect or excessive severity on the part of parents, are especially prone to compensate themselves for what they seem to be missing by promising themselves great things in the future. This is

really not a bad thing for them to do, provided that, as the years go by, this idealized image is gradually trimmed down to size and does not remain too much at variance with natural ability and opportunity. This trimming down process usually takes place automatically, but sometimes a young person, without realizing what he is doing, becomes so attached to his idealized image that he fails to distinguish between his real and his imaginary self. Such a person fails to grow up emotionally; he is perpetually dissatisfied with what real life has to offer him; he cannot throw himself whole-heartedly into any kind of work, and the end result will be frustration, unhappiness and possibly mental illness.

When a young person begins to think of choosing his life work, he is apt to be influenced by the suggestions made by his subconscious image. He may have a tendency to add an astounding amount of glamor to the picture that he paints for himself of his future career as a successful scientist, lawyer, engineer, or artist. If the idealized image has been at work, difficulties will soon appear. As soon as the young man takes the first practical step to prepare himself for his chosen walk in life, something will seem to tell him that he cannot hope for satisfactory results in that field. Then he will possibly begin to hesitate, to think of other possibilities, to change his mind. If he decides to

go through with the original plan, he may work half-heartedly, he may become thoroughly discouraged for no assignable reason. He may eventually give up all active effort and drift through life in an aimless way. It is important to remember that such a person has no idea why he gives up. He may blame circumstances; he may accuse others of not cooperating with him; he may claim that he has no talent for such work, that his health is poor, that his parents need his financial assistance. He is not at all aware that his subconscious image had set him a goal which was utterly beyond his reach, and toward which it would be futile to strive.

#### SELF-PRESERVATION

In order to understand the damage that can be caused by the idealized image, we must know that this image is strongly supported by the instinct of self-preservation. When the hard facts of life threaten to overwhelm and crush the idealized self, the instinct of self-preservation is aroused and with it the emotion of fear. This basic fear, which by the way is also hidden in the subconscious mind, is often the cause of the mysterious apprehensions, the inability to concentrate, the chronic state of fatigue, the terrifying impulses which we sometimes notice in ourselves without being able to explain them. This same fear may also be the cause of the nausea, the headaches, the heart pal-

pitations, and other physical symptoms that make life miserable for so many of the maladjusted people about us.

Whenever we experience these or similar mysterious symptoms, we should suspect that they may be produced by the life and death struggle that is going on within the subconscious mind, a struggle in which the instinct of self-preservation is trying to protect the idealized image from the onslaughts of reality. If we could only convince ourselves that the idealized image is a fraud, an unsubstantial ghost, and is utterly undeserving of being protected or rescued, and if on the other hand, we could realize that our actual self and its true value is not being seriously threatened by the world of reality, we would speedily regain our peace of soul, our clearness of vision and our self-confidence.

Practically all adolescents have to contend with the fantastic demands and the subtle influence of the idealized image. This is an inevitable stage in the process of growing up. During this time it is highly desirable that the adolescent have some prudent adviser, gifted with insight and sympathy, who will help him detect the subversive activities of the imaginary self, and who will show him how he must adjust his ambitions to his abilities and opportunities, and thereby become a useful and valued member of society.

# From Judaism to Christ

EDNA BEYER

*Reprinted from COLUMBIA\**

**I**T IS a long road for the modern pagan or non-Catholic to travel to the gates of faith. Very few ever consciously stop in their tracks to say to themselves: "Just a minute, there must be more to this 'life business' than just living for the moment." No, it's rarely as simple as that—although some converts, looking back over the long road, like to tell us so. It may take a catastrophe to force some to face the issues, but usually it is a gradual unfolding and slow realization that the fullness of truth can only be found in the Catholic Church. And with faith comes wisdom—the wisdom that life has a meaning and personal existence a purpose. When the meaning and the source of life have been found, the convert rejoices and wants to share his new happiness with others. He wants to retrace his voyage of discovery so that those who come after him can avoid certain pitfalls and marvel with him at the workings of grace.

So it is that from every walk of life, from every nationality, from every race, there are paths that lead to Rome. Some of these converts have treated us to the thrilling ac-

count of their journey: Thomas Merton, the Trappist; Dorothy Day, the founder of the Catholic Worker Movement; Clare Booth Luce, the playwright and former Congresswoman; Katherine Burton, the biographer, and Frances Parkinson Keyes, the novelist; Fulton Oursler and Evelyn Waugh, both literary men of renown; Douglas Hyde, the English ex-Communist; Jacques Maritain, the philosopher; and Robert F. Wagner, the United States Senator.

Less well known, perhaps, are the converts who, like the first followers of Our Lord, have come from Judaism to embrace the Church. Among these are the Venerable Paul Libermann, whose cause for canonization is already well advanced; the famous Ratisbonne brothers of France, who both became eminent in the priesthood; David Goldstein, the stalwart convert from Judaism who has devoted a lifetime to "campaigning for Christ"; Rosalie Levy, who has carried out an active apostolate in Columbus Circle, New York; and Father M. Raphael Simon, the Trappist monk, who found the fulfillment of the Old Testament prophecies in the Catholic Church.

\* New Haven 7, Conn., June, 1951.

To this group we can now add the name of Dr. Karl Stern, whose autobiography, *The Pillar of Fire*<sup>1</sup>, is destined to be a guidepost to Jew and Gentile alike in quest of Truth.

### THE ONLY SOLUTION

*The Pillar of Fire* is the story of a German Jewish psychiatrist who fled the persecutions of his race in his native country and finally accepted Christ and His Church as the only solution to "the Jewish problem." The book was written not only to explain how a Jew became a Catholic, "but equally to help Christians to understand the Jews." This purpose has been admirably fulfilled. The reader is left with a deeper realization and awareness and sympathy for a situation to which he is neighbor. He is treated to beautiful pictures of Jewish Orthodoxy which the non-Jewish reader is rarely privileged to see; he is made aware of the self-sacrificing heroism of the young Zionists who placed the fate of their race above themselves; and we get glimpses of charming, highly cultured families whose Judaism has been all but absorbed in the German milieu of which they were a part.

Karl Stern was born and spent his childhood in a small, "bright and gay" town in eastern Bavaria where his father and grandfather had a retail textile store. Grandfather Stern,

"not at all orthodox," "assumed the somewhat lax attitude of compromise frequent with Western Jews." As a matter of form rather than from conviction, young Karl received the regulation instructions in Hebrew from the Cantor of the local synagogue. In the Stern household the Jewish feasts were celebrated with the grandfather supervising the ritual; but, curiously enough, Christmas was also celebrated with a Christmas tree, the distribution of gifts and the singing of "Holy Night."

As a child, Karl Stern took all of this for granted; yet, one senses an overtone of sadness as he recalls that his parents and their generation "were almost entirely cut off from Jewish tradition." They viewed life as a "strange mixture of political liberalism, agnosticism, Lessing's religion of tolerance, Goethean, and even Nietzschean ideas." "Actually, our Jewishness was woven imperceptibly into the background of things." His family was at the same time an integral part of the German community, neither intensely Jewish nor intensely German but unconsciously professing an unexpressed cosmopolitanism based on middle-class financial security and German culture. It was this dualism of Jewishness and German-ness, this feeling of being a part of, and not apart from, the community, that still poses the

<sup>1</sup> *The Pillar of Fire*, by Dr. Karl Stern (Harcourt, Brace. \$3.50).



question for Dr. Stern of whether "the generation of our parents was sure of its Judaism."

#### ACCEPTS JEWISH ORTHODOXY

As a high-school student in Munich, he boarded in an Orthodox household, and for the first time came into direct contact with a truly religious family whose real piety was reflected in their every action. It comes as no surprise that he reacted by accepting Jewish Orthodoxy with the full rigor which it imposed. However, when he returned home on vacation, his family, bewildered by his long prayers and his separate cutlery and dishes, regarded his piety as impossible; he yielded to their pressure. But the seed that had been sown did not die. The austere liturgy of Orthodoxy with its cold beauty and inner warmth, the conviction only dimly perceived that Orthodoxy alone was the true expression of the life of the Jew which had set him apart with a mission from God, had made an indelible impression on the adolescent. In time it would prove stronger than the Communist-materialist beliefs which for the subsequent eight or ten years provided him with a ready answer for every problem he faced. Although he abandoned Orthodoxy, he "identified himself openly and emphatically with a despised minority"; he became active in the Young Jewish Movement.

The cold selfishness of the Com-

munist view of life, tempered perhaps with an impersonal sense of justice which seeks an outlet in class warfare and which takes pride in the philosophy of "dialectic materialism," does not provide very fertile ground for the seed of faith. The ground must first be harrowed. Selfishness must be rooted out. It was while interned at a Berlin hospital after completing his medical studies at Munich and Frankfurt, that Dr. Stern first realized that human suffering was more than something to be charted in symbols and formulae and that "Experimental Medicine" was not "only one aspect of Dialectic Materialism." His Marxian armor was cracked by one of his superiors at the hospital who viewed his patients with "human kindness" and took a personal interest in their welfare. A few years later at Munich, a famous psychiatrist widened the crack by introducing Dr. Stern to "Freedom of the Will"—a belief incompatible with Marx and Freud—and to the absolute conviction of the "primacy of the Spirit." And under the hammer-blows of Jewish persecution it "first dawned" on Dr. Stern that "the Great Dividing Line in Europe, in fact in the entire world, is not the line between Right and Left," but the "strength of moral conviction."

In 1932, Dr. Stern joined the German Research Institute for Psychiatry in Munich as a Rockefeller Fellow in its neuropathological depart-

ment "devoted to the microscopic study of the abnormal human brain." The Institute, whose fame drew research fellows from every country in the world, possessed the atmosphere of an "enclave of pure science, free from national and political boundaries." This enclave was slow to fall under Nazi domination and Dr. Stern, working under a Rockefeller grant, had his position assured despite the Aryan Laws which were later passed and which banned all young Jewish physicians from practicing their profession. But it was a dubious security.

On his first visit home after Hitler came into power in February 1933, the little town, always so friendly, was already divided by "those who greeted" his father and were "decent" and "those who stopped greeting." Even standing in a crowded railway station, his father, as a Jew, was detached from the crowd although a part of it. That first night at home, Dr. Stern "suddenly sensed that all this would end only with our complete and utter destruction. . . . It was the same sleepy quaint little town under a night sky. And yet it was as if . . . around us there was an evil force which seemed to be in tune with infinity." It was in searching for an interpretation of this force that Dr. Stern found the Catholic Church.

His first reaction was to associate himself with the activities of the Zionist groups which did what they

could for the Jewish youth and children. Yet he saw that the Zionist answer to the Jewish problem—the erection of a national state in Palestine founded on race and Jewish culture—was "no solution at all if it was not at the same time a religious one." "The fate of the Jews," he knew, "was inextricably interlaced with the fate, in history, of their God." For Dr. Stern, the phenomenon of the persecution of the European Jew—a persecution primarily on a racial basis—was "either meaningless, or, if it had a meaning at all, this must be of a transcendental nature." Once he had "experienced this truth everything else followed logically." "Everything else" was the acceptance of Christ as the Messiah and as the Head of the Mystical Body, His Church.

#### SEARCH FOR TRUTH

His first step in his search for the transcendental meaning was to return to the Orthodox Synagogue which he had left ten years before. Now he consciously set out on his spiritual Odyssey. He studied the Prophets and "became convinced of the absolute truth of Revelation" and of the "central position of a personal Messianic idea in Jewry." He could not free himself of the thought that the justification of the Jewish religion as a racially exclusive one was based on the premise that the Messiah was still expected; yet the idea of racism, expressed in its worst form

by the Nazis, was abhorrent to him. And so he, who had accepted the God of Abraham, Isaac and Jacob, suddenly found himself face to face with "the Christ, the Son of the Living God." He intensified his study of Hebrew and the Old Testament, he clung more closely to the Jewish community, he admired and drank deeply of the piety of a family that "breathed the very spirit of Jewish tradition," and he entertained plans of migrating to Palestine.

#### CHRISTIANITY AND JEWRY

At the same time, like Nicodemus, he visited Jesus at night. The lives and conversation of three Christians with whom he came into contact at the Psychiatric Institute cracked the foundation stones of his Orthodoxy. A Japanese couple, converts to Lutheranism, and a Bavarian Catholic widow had, to the astonishment of Dr. Stern, "the words of David and Isaiah engraven in their hearts"; they were far better able to comprehend his Orthodoxy than were his irreligious Jewish brethren. A sermon by Cardinal Faulhaber of Munich on the "unity of the God of the Church and the God of the Patriarchs and Kings of Israel," also shook his pride in the electiveness of his race and laid bare the fact that Christianity confirmed Jewry and "added one fundamental assertion which Jewry rejected."

Dr. Stern tells us frankly that in

the midst of the spiritual turmoil, there were times when he, as a psychiatrist, questioned his own sanity. Could it all be explained away in psychological terminology? Was his subconscious trying to "build up" an escape from Jewry? This argument, at least, did not hold in Germany where a Jew was defined in genealogical terms. In his difficulties he went to Martin Buber, the great contemporary Hebrew exegete and spiritual leader, but he came away more disturbed. The concept of the divinity of Jesus, of God made Man, was—as it had been to the High Priest Caiphas—alien and blasphemous. In accepting Jesus as the Son of God, the Jew had first to surrender the idea of nation and racism that is inherent in Judaism; this, too, was clear to Caiphas and had been understood by St. Paul before he travelled on the road to Damascus.

Dr. Stern was forced to admit that if his Christian friends were right, then he was wrong; if they were wrong, then the Nazis were correct in asserting that the myth of Christ was the greatest fraud ever perpetrated in history. Dr. Stern argued himself into the position of accepting Christ as the Messiah who fulfilled the prophecies while at the same time rejecting the historical person of Christ as the Son of God. On the surface, the world had not improved because the Messiah had come; at the moment it seemed more barbaric than at any

previous time in history. Only gradually was he able to realize that the Incarnation, by its very nature, did not destroy man's greatest gift, Freedom of the Will. And having realized this he was able further to comprehend the "metaphysical concept of history" which has Christ as its center and Eternity as its culmination.

### A DARK VOYAGE

For almost ten long years Dr. Stern struggled with his problem. He believed but feared to profess. In 1935, he left Germany for London. In London, he clung fiercely to his Judaism. He did all in his power to assist his friends and relatives to escape the torture that was being prepared for them. It is with deft touches of deep sympathy and understanding that he describes the refugees and their emotions. In London he sought out other refugees, old friends, and to them he confided that he "had discovered a new Judaism, and that it was Christianity"; but he received no encouragement. He read widely and intensely in Catholic philosophy; he started to pray in a Catholic church. It was a dark spiritual voyage with only a few flares of insight to chart his course. One of these flares was Christ's challenge to the apparent chaos of history and to "the meaninglessness of personal existence." An even brighter light in his uncharted course was cast by the "little people": the Catholic widow in Munich; Ba-

bette, the housemaid in a Jewish family and a daily communicant who knew the essence of history; Kati Huber, who lived a life of humility and charity in the sophisticated atmosphere of the academic household in which she served. Dr. Stern recognized these insights and through them saw the bright vision of Christ, the Son of Man and the Messiah. Nevertheless he hoped to carry Christ hidden in his heart while professing Orthodoxy. He could not desert his Jewish brethren in the time of their greatest persecution.

In 1939, he was offered a position in a mental hospital in Montreal and came to Canada with his wife and child. The social and political complexities of his new homeland, which seemed to have incorporated the Church, obscured the bright vision and the fulfillment of all things in Christ which he had beheld in suffering Europe. Middle-class complacency and uniformity oppressed him. The externals of the Church seemed mediocre and repelling. "It took us some time," Dr. Stern admits, "before we saw the immense hidden treasure of anonymous sanctity in the Church." Jacques Maritain, Dorothy Day and a young French-Canadian intern were able to draw aside the curtain that was obscuring the vision. It was they who pointed out to him that "you cannot come to grips with Christ as long as you think only in terms of social or political or ethnic

references. You have to confront Him alone. Nor can you 'figure it all out' intellectually. That comes afterwards. Faith, Hope and Charity are *acts*." Then it was no longer a questioning of the Church, but a questioning of himself for not accepting the Church. Once fully convinced, he lost no time in taking the final step. He sought out a priest and made his humble submission to the Catholic Church.

Dr. Stern's autobiography is more than just another account of "How I Entered the Catholic Church." It is the story of a scientist, a psychiatrist, who once tried to analyze man only in medical terms and reactions; it is the story of a Jew whose soul burned with understandable resentment at the unjust and inhuman torture of his race; it is the story of a Jew who took pride in his race and its Old Testament heritage and mission; it

is the story of a young man who had espoused the theories of Communism and found them inadequate. But most of all, it is the spiritual adventure of a soul who humbly sought the Messiah foretold by the Prophets and found Him in Christ. In finding the living Christ, Dr. Stern found himself and the meaning and purpose of his own life and the lives of his fellow men. It is this which gives universality of interest to *The Pillar of Fire*. Dr. Stern has penetrated deeply into the issues that face everyone who seeks the reasons for his own existence. But Dr. Stern has done more. He has related his intellectual search to the experiences of his life and in telling of his pilgrimage he has given us a book which is as remarkable for its literary style as it is for its unusual interest. *The Pillar of Fire* will rank high on the list of memorable conversion stories.



### *Inconsistent Moderns*

It is one of our modern perversities that an age which received the scientific data about atomic energy with unquestioning reverence rejects the religious dogma of the Atonement. Our moderns will swallow, on the authority of the scientist, amazing statistics, which they can never hope to verify personally, but bristle with indignation if they are asked to accept a particle of dogma on the divinely appointed authority of the Church.—*Liam Brophy in the CANADIAN MESSENGER, June, 1951.*

# Catholics in Secular Colleges

AVERY R. DULLES, S.J.

*Letter to a Jesuit Scholastic*

**I**N ANSWER to your request, I am glad to set down my opinions as to the possible dangers involved in sending the normal graduate of a Catholic high school to a secular college. Although you are no doubt familiar with most of the issues at stake, I may be able to confirm from personal observation what you will have gathered by inference and by report.

It is generally unwise, in my opinion, to force a man to go to a Catholic college. If he goes there resentfully, he will reap but little profit. But if he takes an honest look at the facts, I can hardly see how either he or his parents can prefer that he should receive a secular education.

The first and principal question involved seems to me to be what will happen to the faith and morals of the student. For Christ our Lord requires us in all things to seek first of all the Kingdom of God, and to evaluate all temporal advantages solely in the light of their ultimate effect upon our eternal felicity. In a Catholic college the student will be sustained by the guidance of teachers, and by association with companions, who for the most part are living good Catholic lives and striving to see the universe

as a whole in its relation to the Creator and Redeemer of all. The various cultural and scientific disciplines will be taught in their proper relation to sound philosophy and Christian revelation. A Catholic college education is a valuable element in the religious formation of the student.

## CONFUSED OUTLOOK

In a secular college, on the other hand, he will gain only a confused and fragmentary outlook on the world, since he will be taught by professors who are confused and who disagree among themselves as to basic truths and values. A few of his teachers will probably assail the Church as an adversary of science and progress. Others will show themselves polite but condescending toward his religious persuasions. Still others will be apparently unaware that any educated American of our day could take the Christian dogmas seriously. In such an environment he may easily hear more against the Faith in a single day than he would be able to refute in a lifetime.

The reaction of the Catholic student will vary according to his individuality, but the general pattern, at least under conditions such as I ob-

served at Harvard, is fairly uniform. To begin with, he will be inclined to raise objections when overt attacks are made on the Faith. When in English class he is told, for instance, that Donne was superstitious enough to accept the medieval Paradise-myth, or in French class that the Jansenists were endeavoring to restore the Church to its pristine purity, or in history class that the Pope declared himself infallible in order to compensate himself for the loss of the Papal States—in such instances the ingenuous freshman may raise his hand and protest. But he will soon find that he is no match for his professor, and, for fear of exposing both himself and his Faith to ridicule, will elect silence as the more prudent course.

#### LOSS OF FAITH

A little later he will come to believe that there is at least "something in what the teacher says." Before long he will find himself in possession of much better arguments against his religion than in its favor. And at last a day may come when he wakes up to discover that he no longer has the Faith at all. I should estimate that most of the nominal Catholics with whom I was acquainted at college no longer adhered to the Faith on the day that they received their diplomas.

Of course, the results are not equally disastrous in all cases. The day-student is often sustained by the

Catholic influences of his home environment. Even the boarding student who is unusually well trained or steadfast in his convictions may find means to persevere, especially if he bands together with others in active opposition to the pagan mentality. Few undergraduates, however, are fitted to wage such a long and difficult struggle. And even these few, while in some ways maturing themselves, are unduly taken up with the merely negative task of not losing the Faith. They are not growing as they should in a positive and balanced appreciation of Catholic values.

In many cases the student's faith is indirectly weakened by the undermining of his Catholic culture. The purity, beauty and integrity of the Catholic outlook can hardly stand when one is constantly consulting authors like Freud, Pavlov and John Dewey. Reading the same books, seeing the same films, and attending the same parties as his fellow-students, the young Catholic will gradually come to adopt their scale of values.

While he acquires certain natural virtues and forms friendships with non-Catholics who may be of fine character, his development specifically as a Catholic does not proceed at the same pace. His spiritual life tends to be weakened by de-emphasis. When day after day passes without mention made of the supremely important truths of religion, one easily falls into the habit of leading his per-



sonal life without reference to the supernatural. Prayer and the sacraments are divorced from one's ordinary occupations. In such a frame of mind, the student will probably begin to chafe under the *Index* and other ecclesiastical prohibitions; he will grow critical of the Church's position on many moral, social and political questions. Very possibly he will be contaminated by the drunkenness and impurity which—I must in frankness say it—are appallingly prevalent in many elements of student society outside the Church. As a result of the social contacts made in college, the student is likely to make a mixed marriage or to marry without the sanction of the Church. Only a small minority of young Catholics steer clear, I am afraid, of all these dangers.

#### ANY ADVANTAGES?

Are there any advantages to attending a secular college, even in terms of material success and social prestige? Frankly, I do not believe so, though I can see that people might easily be led to believe that there are such advantages. My own observation is that the Catholics whom I knew at college were not particularly admired. In the more snobbish groups, at least, they were looked down on for their religion, and perhaps even more so for not being faithful to that religion. Many developed a sort of inferiority complex

with regard to their religious and social background, although they should rather have been proud of the spiritual riches of their forebears.

At law school, on the other hand, I noticed that the students who came from Catholic colleges were much better equipped to meet the difficulties of the situation. They were generally respected for their quiet confidence and self-possession. Without pride, they gave the impression of knowing what they were about, instead of merely drifting.

Somewhat matured in their religion, they had within them a counterpoise to the relativism that pervaded the air. Thanks to their balanced intellectual training and their solid foundation in philosophy, many distinguished themselves in studies. The leading student in my class, I recall, was a graduate of Seton Hall. On graduation, I am sure, those who had made a good record at law school were able to make pretty much their own choice as to the type of firm which they wished to enter. No further social contacts beyond those made at law school would be necessary, since most law offices are much more interested in the character and intelligence of their members than in the social connections which they can bring to their work. (I have some knowledge of the standards of admission on Wall Street, since I had some thought of practicing law there myself.)

What I have said of law school applies, I believe, to other graduate courses. Of course there are decided dangers in secular professional

schools as well as in secular colleges, but that is a question which calls for separate treatment, and is beside the actual point of your inquiry.



### *Prayer Is an Art*

In prayer we have to manufacture our own prayer. "Prayer is the raising up of the mind and heart to God"—not *the* mind and heart but *my* mind and heart; it is *personal*—at least, it should be. It is an art like anything else is—an art to be learnt, not some special gift given to one and not to another. We all have it; some have it and don't use it. Take any other gift—memory, reasoning, will power—we all have them to a certain degree. Those who have it least need most training in it. Why doesn't God make us all the same? We don't know; it is God's way to make us different. We all have the gift of prayer in some way, to some degree. The man with only one talent did not use it. Why? Fear! A desperate thing, fear, isn't it? It paralyzes. Our responsibility if we have little talent for prayer is in some ways greater. We have to work. We cannot slip through the spiritual life.—*Bede Jarrett, O.P., in LIFE OF THE SPIRIT, June, 1951.*



### *Rank-and-File Revolts*

Rank-and-file opinion is not necessarily union opinion. Nor is there any mystical wisdom about the views of the working masses. The rank and file is superficially apathetic towards most industrial issues that do not immediately concern working-class standards of living; members do not attend meetings regularly, nor do they always vote in union elections, but they may be aroused to make desperate rallies of protest or to show occasional flashes of enthusiasm. The apathy of union members provided the opportunity for the Communists to obtain control over particular unions; but it was not only apathy, nor were the Communists the only groups who have benefited from the apathy of union members. The revolts of the rank and file are weakening Communist control, but they are revolts against union bureaucracy, as well as against Communist leadership. Unless they are consolidated, they will not achieve permanent or creative results.—*Lloyd Ross in TWENTIETH CENTURY, September, 1950.*

# Christ in the Wounded and Maimed

WILLIAM P. McCaHILL

*Remarks of the Executive Secretary, President's Committee on National Employment of the Physically Handicapped Week, at St. Peter Claver Center, Catholic Interracial Friendship House, Washington, D. C., September 25, 1950.*

SOME sixteen months ago in Budapest a posthumous pastoral of the Bishop of Veszprem, Bishop Ladislav Banass, was released. In its pages, the Bishop, who was dying of cancer when he wrote the pastoral, emphasized the dignity and obligation of labor. He pointed out that God cares only whether or not man performs the work he is charged with. "Man's value," he said, "is equivalent to the value of the work he has accomplished."

The good Bishop, although he probably never realized it, was penning an eloquent appeal to employ the handicapped. He said:

God's idea is to look for God's blessing on the basis of honest work. Christ respected work because he healed the man with a lame hand in order to enable him to start work again. He healed the servant of the captain of Capharnaum to make it possible for him to continue his labors. He brought back to life the youth of Naim in order to permit him to work and earn sustenance for his mother.

A famous priest-hero of the Marine war in the Pacific said recently that Christ loved the handicapped because he spent so much time helping those who had faith. That is just

as true today as it was at the first dawn of Christianity. All the handicapped cannot go to Lourdes, or to Johns Hopkins either. Not all that go are cured. But all can have faith.

All can have faith in their own human destiny. All can have faith in their ability to make the very best of their state in life. All can have faith in the humanity of their fellow Americans.

Along with faith, the handicapped can have hope, a hope for a better tomorrow not only for themselves but for their children and loved ones. This hope, kindred virtue to faith, need not be a pious "do nothingness" but should be a positive, active thing, giving life to all mental and physical processes. All around the country today are unmistakable signs of increased interest in the handicapped—in their rehabilitation, their employment, their integration into society.

This interest is charity in action. "And the greatest of these is Charity," said the Master. This charity for the handicapped is not a condescending doling out of pennies, but rather an enlightened combination of social consciousness and love of fellow man.

That is the charity in the broad sense that joins with faith and hope to hold promise of a better tomorrow for the handicapped.

This is not to say or imply that the suffering, pain, frustration or want will be eliminated overnight. However, buoyed up by inner faith and hope and utilizing all their God-given abilities that remain unimpaired, the handicapped should take heart in the charity that is evidencing itself today, a love of the handicapped that slowly is informing and educating the public, the press, the legislative halls and the hearts of man.

This faith, hope and charity is not an abstraction, but a vital and moving part of our national scene today. As a by-product of the last war there has arisen today in America the dawning consciousness that physical disability is not necessarily an employment handicap. Born of manpower shortages and tried in the crucible of the war years, more than one million physically handicapped men and women proved conclusively that, when properly placed in a job suited to their abilities, they were equally as competent as the so-called able-bodied.

In a period of full employment, the nation is interested in seeing that these hundreds of thousands of "handicapped" workers and other millions like them have equal opportunity for available jobs.

The moral implications of the prob-

lem are clear. Just as no man or woman should be barred from a chance to make a living because of race, creed or color, neither should any competent worker be refused an opportunity to contribute to his own and the common good as a productive member of society merely because of illness, disease or injury.

### ECONOMIC IMPLICATIONS

The economic implications are just as apparent. Men and women who make their own way, not on any "handout" or dole basis, but doing an equal or better day's work contribute greatly to society. No longer wards of Federal, State or local government, or existence-level supplicants of private charity, they stand on their own feet, provide for their families and contribute to the upkeep of their community, State and nation through productive labor.

Greatest barrier to success of the thesis, "It's Good Business to Hire the Handicapped," is the normal public apathy and ignorance about any problem that does not directly affect the personal lives of most people. A concerted attack on this apathy and ignorance has been made through focusing attention the first week in October on hiring the handicapped.

Working with Federal, State and local government agencies and private organizations, the N.C.W.C. and the N.C.C.W. and N.C.C.M. are affiliated with a non-political and non-

profit movement in behalf of the handicapped.

This movement, as you have been informed, is that of The President's Committee on NEPH Week which work closely with more than 175 national organizations including the Urban League and the National Association for the Advancement of the Colored People as well as the Associated Negro Press. The representative of the ANP, Alice Dunnigan, has written many stories about handicapped colored workers who have done outstanding jobs. The Committee also works with the Governor's Committees of all the States and Territories in its informational and educational program. This is all part of the national program of persuasion, the good old American way of getting people to do things not because they have to but because they are convinced that it is the right thing, the proper thing, the business-like thing to do.

Thus, it is always good to be assigned to talk on a subject such as the handicapped because of its broad popular appeal and also because of the very humanity in the subject. The Mystical Body is just as real, just as strong, just as living in the blind newspaper boy on the corner at 7th and F Streets or the crippled janitor in an old apartment on 16th Street as it is in the young football player or the sturdy steelworker.

Christ limps in today's wounded

and maimed just as He has since the dawn of Redemption. Christ, upon whom was heaped all the injuries and wounds that a human being could stand, still persisted in doing the work He was charged with by the Father, His Almighty Employer. Christ finished His job that we might someday have an opportunity to enjoy the rewards of our own labors. Christ limped the long road to Calvary in order to complete His mission. Down through the ages men and women have been signed with the seal of Calvary in their bodies.

#### CARDINAL SPELLMAN RECITES A PRAYER

Opening the First National Conference on Cerebral Palsy in February of last year, His Eminence Francis Cardinal Spellman recited a prayer in poetry titled, "Compassion." Two quatrains stand out vividly. He said of the palsied children:

*Breathe Thou Thy holy breath upon them.*

*For Thy breath is life to the living-dead,*

*Thy breath is health to the withered body,*

*Thy breath is Thyself to the lonely child.*

And of the families of the palsied, he wrote:

*Show them the trust God has in their love,*

*Taking God's place, folding them to their hearts.*

*They know full love who hold them dear,*

*For perfect love surpasses all sorrow.*

It was the "perfect love" of the crippled and battered Christ who continued His journey in spite of the sorrow to Mary, to Veronica and to the women of Jerusalem.

If our civilization could but accept the soul-healing breath of the wounded Christ and could but distill and perfect a love that surpasses sorrow, this would not only be a better world for the handicapped, but for the strong and able-bodied as well.

Many of you may have wondered just who are the handicapped. The answer is simple. They are our neighbors, our friends, our loved ones. They are the men and women, boys and girls who sometime along life's rocky highway may need an extra initial boost, a push to get started, perhaps. They are the ones for whom the Government asks an even break, not preference, only equality. And this equality must come at a special place, at the desk of the employer who has a job to offer.

The handicapped are the 520,000 disabled veterans who have taken some education and training under the vocational rehabilitation provisions of Public Law 16 administered by the Veterans Administration. They are the 85,500 workers who suffered permanent impairments in industrial accidents during 1948, the million who were injured severely on the job

in the past ten years. They are the millions of people who may never have worked, who have suffered out their existence on the shadowland of insecurity and want that is too often the share of the disabled. They are the hundreds of thousands of civilian handicapped who have been rehabilitated and sent back into the factories, farms and offices of our great land. They are the hundreds of people who will be injured all over our country before tomorrow has run its course. They are our brothers and sisters, our fathers and mothers, our children, our friends, our greatest national asset, children of God.

#### PRODUCTIVE AND CHEERFUL

And what are these handicapped doing? They are doing great, those who have been given the opportunity to produce. They are some six million strong who swell our labor force in order to provide abundance for our people and hope for the world. They are working in every conceivable job. I think it can rightly be said that there is NO job which SOME handicapped person can't fill. So the handicapped aren't just making brooms or hooking rugs or guarding railroad crossings. They are making the best use of their God-given skills and abilities to help make this a better world in which to live.

The other day an employer called me and said she wanted a handicapped girl as a receptionist, because,

she said, "Handicapped people are so cheerful." Some months ago the child of a friend of mine spoke to a woman who had polio since childhood but who today is secretary of a large national organization. The child, in the innocence of childhood, said to her: "Mildred, is it fun to be a cripple? You are always laughing." The Dean of the College of Journalism where I went to school told me the story of a student who never once rose to recite in four years of class work. He went through college in a wheel chair. Just as he handles his important Government job today, from a wheel chair. Recently, he flew to Texas to attend the national convention of the world's largest journalism fraternity, representing the members of the Washington press corps. The Dean told me that during the four years this student was in the school he noticed a different spirit among the whole class and, eventually, the whole school. People were more thoughtful of others, more willing to make individual sacrifices, more anxious to help others. All of this because of the inspiring example of this man who wouldn't stay down.

#### THE ADULT BLIND

Recently I flew to Arkansas and visited a pre-vocational school for training of the adult blind. They had their own obstacle course which the newly blinded person had to navigate before being permitted on the street.

They pitched horseshoes by the sound of a bell. They practiced archery by means of a foot operated buzzer connected with the bulls eye. They learned to read through braille, and, incidentally, I saw several religious volumes in the room. They learned to write through a simple method of guided lines. And, more importantly, they were learning to live again because life had something for them besides idleness and a quiet spot in the sun.

On a program such as this devoted to social justice, there might be some chance of us slipping into charity when we consider the handicapped. This is not necessary or desirable, unless by charity we mean the broad meaning of love of our fellow men. The Government, through its program in the States and communities of the nation, has emphasized that this program has economic value for all parties. The public employment service does not recommend a handicapped applicant for a job unless the man or woman is qualified to be a definite asset to the employer. The vocational rehabilitation agencies train people for definite job opportunities and can quote you amazing statistics to show how profitable it is to hire a handicapped person because of the taxes he pays, the products he makes, the goods and services he purchases and the community he is part of. The Veterans Administration is turning back to the nation some 7,000 dis-



abled veterans every month who have completed their training and are ready to go to work. The Civil Service Commission has certified some 7,000 jobs that the handicapped can fill and has itself practiced what it preaches by hiring more than 100,000 severely disabled workers in the past seven years.

If you should visit the United States Chamber of Commerce, you will find on their press table a special pamphlet which reports the results of a recent survey, a survey which reveals that an overwhelming majority of employers contracted have no policy against hiring the handicapped. You can ask the present Managing Director of the National Association of Manufacturers what he thinks about the handicapped and he will tell you in one sentence what he told members of President Truman's Committee last August, "Let's make use of *all* our assets."

#### PUBLIC OPINION POLL

In fact, you might ask why it is that we must consider the handicapped when, in a recent public opinion poll, eighty-eight per cent of all voters thought them to be equal or superior workers. You might say that you'd take your chance with an eighty-eight per cent majority.

Like the word "unification" about which we have heard so much, it isn't quite that simple. Last year on a field trip I discovered a large em-

ployer who refused to hire any disabled veterans. He reasoned that if they were disabled there must be something wrong with them. Fortunately, this misguided, ill-informed man is in the minority. But there are still too many people who put out a "no help wanted" sign the minute they spot a disability. I might add that there are also too many of the "Oh, you poor dear" variety who refuse, in this manner, to let the handicapped live normal lives. These people wear social blinders to the abilities of the handicapped. They have yet to learn that the disabled are able.

And because of such ignorance and bias, there are 50,000 disabled veterans today standing on the sidelines of employment, many of them with the best vocational training and college knowledge the VA can buy.

Because of such misunderstanding, and because people sometimes don't stop to think, there are probably a half million handicapped non-veterans marching wearily from locked door to locked door, seeking their chance to play their role in the American drama. These people, our brothers, only want to eat, to live, to love, to work, like us.

Fifty thousand servicemen probably would have turned the tide of any land, sea or air battle in world history. A half million workers could handle all the jobs in five of our large cities. It's bad business, bad

economics, bad morality to keep these people away from a pay check.

Recently, the Chairman of The President's Committee, Vice Admiral Ross T. McIntire, former Navy Surgeon General and personal physician to the late President Roosevelt, said: "Failure to employ capable workers or to rehabilitate and train these other impaired people who are employable is as immoral as it is economically unsound."

I am not a theologian, but when we get into the field of morals I believe that we are working in the shadow of the Mystical Body and any injury to morality, whether collective or individual, is felt by the entire Mystical Body. For that reason, justice, whether social justice or justice of equal opportunity for the handicapped, is certainly a matter close to the individual conscience.

Theodore Maynard, eminent Catholic author, wrote his well known *Queen Elizabeth* while flat on his back in bed. He was recovering from tuberculosis and the doctors allowed him to write and dictate. He says

that during the writing of his book the two-inch cavity in his lung closed. "This," he said "is something that rarely happens, even in the case of young people; to a man of fifty-six it may almost be said never to happen."

Employment, then, can heal wounds both of the body and the mind. This thought should be with us tonight in this dedicated place. It should be with us all our lives, for the difference between an able-bodied and a handicapped worker may only be the split second of carelessness, the unseen microbe, the slip on the wet pavement.

The handicapped are part of the Mystical Body, a big part. In our country an estimated 28,000,000. In the rest of the world, many times this number. All people, all souls with human destinies housed in bodies with some imperfection. But all much too important to dismiss without a thought. For they are part of Christ and without Him we are lost indeed. There is nothing worse than being lost. Nothing.



"A fundamental part of the Cominform strategy is to contrive, through political maneuver, to isolate an opponent and make it appear that he is the one who is committing the aggression. This involves the use of a lot of upside-down language: they wage war in the name of peace, and acquire an empire in the name of anti-imperialism."—*Secretary of State Acheson to Women's National Press Club, April 19, 1951.*

## **Editorials**

### ***On Drafting Women***

**C**ARDINAL MINDSZENTY once wrote: "The more mankind withdraws from God, the more difficult becomes man's task of comprehending and justly evaluating the proper worth of women." That profound observation by the living martyr of our day is applicable to many in America. The current pressure to draft women offers evidence of a failure to comprehend and to evaluate justly the proper worth of woman.

Speakers at the recent National Catholic Educational Association in Cleveland deplored the pressure tactics now being used by feminist advocates to draft women.

Dean Francis M. Crowley of Fordham University's School of Education said: "Before all else we must preserve the sanctity of womanhood." Women, he continued, should not be plunged into the "moral morass" of the services to suit some bureaucrat. Women should engage in civil defense, since this would not take them out of the home, but Catholics must "become vocal" against drafting them into the service, the Fordham dean maintained.

Msgr. Frederick G. Hochwalt, secretary general of the National Catho-

lic Educational Association, said the full force of the move for drafting women "comes from the effete East" rather than from Washington officials.

Sister Catherine Marie, president of Trinity College, Washington, D. C., as one of the panel members, said: "American women are being slowly but surely influenced by the press and otherwise to accept the idea of the draft as a foregone conclusion.

"We are being deluged with popular literature," she continued, "written by persons whose propaganda, while convincing, is dangerous, because they generalize without adequate proof and are misguiding the public. This propaganda is not new, but stems from the long-standing feminist idea that is based on a fake philosophy and is propagated by Americans of doubtful loyalty. Any mobilization—total or partial—based on the so-called equal rights idea is contrary to Christian morality. For while women are equal as human persons, they also have a distinct role to play in society by the fact that they are women and not men.

"Even in the case of a limited mobilization any widespread dislocation and shifting of women would lead to the breakdown of the moral structure of the nation and leave it with-

out any solid basis for its future as a nation."

The feminist movement, which seeks to make women equal to man, contains a basic error. Of course, both, as Sister Catherine Marie observes, have equal rights as human persons. But woman is not equal to man, as man is not equal to woman. Each sex was created by God to fulfill a distinctive role in life; accordingly each has certain spiritual qualities that the other does not possess. The feminists, however, ignore this great truth.

In attempting to place woman in the position of man, they are not making her equal but actually inferior to him. Woman thus loses one of her distinctive roles—to be the inspiration of man.

We do not say absolutely that woman's place is in the home. The statement should be qualified: the place of married women is in the home. And most women find their true vocation and happiness in the married state.

There are, however, many other positions which women do hold and which are in keeping with their capacities and dignity. These include such specialized work as nursing in service hospitals and behind the battle lines.

But it is quite another thing for women to be subjected to peacetime military draft. We believe, with Dean Crowley, that women should

not be plunged into the "moral swamps" of the services. Anna Rosenberg, assistant director of defense in charge of manpower, has stated there is no need to draft women. Should our country be made to suffer a probable breakdown of its moral structure to satisfy the whims of a few misguided women leaders? If so, then—to apply Cardinal Mindszenty's dictum—this country has withdrawn farther from God than is commonly realized.—THE WITNESS, *Dubuque, Iowa, April 12, 1951.*

### ***Teen-agers Have a Conscience***

EVERY time teen-agers kick over the traces, the usual comment of the "authorities"—be they civic, social, political or religious—is: "The parents are at fault. The parents are guilty. The parents haven't done their job."

Secondary criminals are the tavern-keepers, the school-teachers, the police who do little but blue-pencil automobile tires, and possibly the druggist on the corner who lets the youngsters wreck his establishment, drive away his trade and read his magazines from cover to ashcan.

This protective attitude toward the guilty teen-agers and this finger-pointing at other people have gone too far.

Children presumably come to the age of reason at seven or so.

The great majority of them know

right from wrong before they enter high school.

In the teens, they know a lot more—or think they do—and they should be held accountable for their actions, regardless of other factors that may enter in.

They too have a conscience. They have rights. They have duties. It's time they woke up.—*HERALD-CITIZEN, Milwaukee, Wis., April 14, 1951.*

### **Pastor Niemoeller's Motives**

IT IS a fulfillment of the old adage, "familiarity breeds contempt," that those West Germans who seem to approve Pastor Martin Niemoeller's neutrality talk are not the West Berliners who sit on the powder barrel but the others who have at least a relative security. As Norbert Muhlen points out in an article in the Feb. 21 *Commonweal*, Dr. Niemoeller's old parish in a West Berlin suburb has objected vehemently to his current views, while some other Germans have anxiously grabbed him as a champion of their fear of the Russians. It has indeed been puzzling to find the postwar Dr. Niemoeller bitterly opposing the West German Republic and openly advocating a Germany united under Russian Communism rather than a continuation of the present division. But Muhlen's article (he is U. S. correspondent for a Berlin monthly, *Der Monat*) gives

some highly illuminating background.

Dr. Niemoeller, you will recall, was the World War I U-boat commander who, as a Lutheran minister, objected to Hitler's attempt to control the Church and went to a concentration camp. Immediately on his liberation by the Americans, however, Dr. Niemoeller made it plain that he had objected, according to Muhlen, "on ecclesiastical, not on political grounds."

This is understandable, for Hitler's politics were basically nationalistic, and Dr. Niemoeller is nothing if not a nationalist even today. He objects to West Germany's fighting against the Russian advance, for instance, not because he hates war in itself but because it would pit East against West and "Germans would kill Germans."

His nationalism is spurred on by anti-Catholicism as much as anything else, however, for his is not only a love for a unified Germany but a hatred for the present make-up of West Germany. "With the establishment of the West German Federation, which was begotten in Rome and born in Washington," he says, "Germany has lost her previous position as the strongest Protestant power on the European continent, for today the federation is a Catholic state."

According to Muhlen, "Obsessed by this idea (Niemoeller) blames West Germany—and the Western powers—rather than Moscow for the

worries of the world: 'I am convinced that Myron Taylor as a special envoy of Roosevelt and later of Truman in Rome was a factor in the division of Germany and the threat to peace which is caused by it.'

"This *idée fixe* prepares his softness toward Soviet Russia: 'If there is the alternative between the continuing division of Germany or the unification of Germany under a dictatorship, even that of Russia, the Germans should prefer the risk of Communism'."

This anti-Catholic stand of Dr. Niemoeller is not always based on fact. Muhlen does not refer to it, but about a year ago Dr. Niemoeller charged that the new West German Government was dominated by Catholics. Actual figures showed that of the 282 high-ranking employes in the Government, 154 were Protestants and only 128 were Catholics.

Even if Dr. Niemoeller's claim is true, and as far as population percentages go West Germany is Catholic in the majority, it would be a sort of poetic justice. He seems to imply that Germany's former position as "the strongest Protestant power on the European continent" was the na-

tural and proper balance. Actually, however, that position was given to Germany at the expense of European economic stability and because of the bigotry of "statesmen" at Versailles.

A note found in the files of Franklin K. Lane, Secretary of the Interior in President Woodrow Wilson's Cabinet, quoted Wilson as saying: "Theoretically, German-Austria should go to Germany, as all were of one language and one race, but this would mean the establishment of a great, central Roman Catholic nation which would be under control of the Papacy, and would be particularly objectionable to Italy" (*The Letters of Franklin K. Lane*, p. 297). The then Masonic government of Italy is here used as a thinly veiled front for the extreme anti-Catholic bigotry of Wilson, Clemenceau and Lloyd George, the three men in power at Versailles.

These men must have known what economic ruin their anti-Catholic decision would bring to postwar Europe. Dr. Niemoeller carries on their policy in preferring to hand Germany over to Russian tyranny rather than have Catholics outnumber the Protestants.—THE REGISTER, PEORIA, ILL., March 11, 1951.



"Government, like nature, abhors a vacuum—and you can only displace Communist policies and programs by providing better programs, programs more consistent with human need, human dignity and Divine law."—Archbishop Cushing to the Massachusetts CIO, November, 1949.

### Evangelii Praecones (Heralds of the Gospel)

POPE PIUS XII

*An encyclical letter "On Promoting Catholic Missions" addressed to all Patriarchs, Primates, Archbishops, Bishops and other local Ordinaries enjoying peace and communion with the Holy See.*

CATHOLIC missionaries toiling in a vast field of labor "that the word of the Lord may run its course triumphantly"<sup>1</sup> are in Our thoughts in a special way on the occasion of the 25th anniversary of the encyclical letter *Rerum Ecclesiae*<sup>2</sup> of Our Predecessor of immortal memory Pius XI, wherein he laid down wise norms for the greater development of Catholic missions. Consideration of the progress this holy cause has made in the intervening years has brought Us no small consolation. As We remarked in an audience on June 24, 1944, to the directors of the Pontifical Missionary Work: "The Catholic missionary movement both in Christian and pagan lands has gained such force and momentum and is of such proportions as perhaps was never witnessed before in the annals of Catholic missions."<sup>3</sup>

In view of the upheavals and dangers of the present time, when not a few peoples are divided by conflicting interests, We consider it very opportune on the present occasion to reiterate Our approval of this work; for missionaries preach to all men the practice of natural and Christian virtues and that brotherly and common fellowship which transcends racial conflicts and national frontiers.

On that occasion when We addressed the directors of the above mentioned work, We made the following observations among others: "... It is in keeping with your apostolate not to be hampered by any national frontiers; for your work, which unites you in fraternal cooperation, clearly manifests to all that note of the Catholic Church which rejects discord, flees division and abhors all disputes which agitate nations and sometimes bring them to utter ruin. We refer to that Christian faith and universal Christian charity which transcend all opposing camps and national boundaries and reach out to the ends of the earth. They are the motives that spur each one of you on to reach your goal, which is the establishment of the Kingdom of God throughout the whole world."<sup>4</sup>

<sup>1</sup> *II Thess.*, III, 1.

<sup>2</sup> *Acta Apostolicae Sedis*, 1926, p. 65 sq.

<sup>3</sup> A.A.S., 1944, p. 209.

<sup>4</sup> A.A.S., 1944, p. 207.



We gladly avail Ourselves of this 25th anniversary of *Rerum Ecclesiae* to express Our appreciation of the work which has been accomplished and the great consolation it has given Us, and further to exhort all to go forward with still greater zeal: all Our venerable brethren in the Episcopacy, We mean, all missionaries, priests and individual faithful, both in missionary lands and throughout the whole world, who by their prayers, by training and helping future missionaries, or by obtaining material aid, promote this most important work.

### MISSIONARY PROGRESS

We should like first of all to touch here briefly on the progress that has happily been made. In 1926 the number of Catholic missions amounted to 400, but today it is almost 600. At that date the number of Catholics in the missions did not exceed 15,000,000 while today it is almost 20,800,000. At that time the number of native and foreign priests in the missions was about 14,800; today their number is more than 26,800. Then all Bishops in the missions were foreigners; during the past 25 years 88 missions have been entrusted to native clergy. Moreover, with the establishment of the ecclesiastical hierarchy and the appointment of native Bishops in quite a few places, it has become more apparent that the religion of Jesus Christ is really Catholic and that no part of the world is excluded from it.

For instance, in Pakistan and in some parts of Africa the ecclesiastical hierarchy has been juridically established. Three very important Plenary Councils have been held, the first in 1934 in Indochina, the second in 1937 in Australia and the third last year in India. Minor seminaries have been greatly increased and strengthened. The number of those studying in major seminaries, which 25 years ago was only 1,770, is now 4,300; moreover, many regional seminaries have been built. Attached to the College of Propaganda Fide in Rome a Missionary Institute has been inaugurated; while in Rome and elsewhere not a few university chairs of missiology have been founded. Likewise in this beloved city the College of St. Peter has been equipped to give a more thorough and better adapted theological, moral and apostolic training to native priests. Moreover, two universities have been founded; high schools which formerly numbered 1,600, today number more than 5,000; the number of elementary and primary schools has been almost doubled; the same can be said for dispensaries and hospitals where every kind of sick and infirm, including lepers, are cared for.

In addition, there have been the following developments: "The Missionary Union of the Clergy" during this period has increased greatly; "Fides" news service has been established; almost everywhere missionary periodicals are growing in number and enjoy a wide circulation; many missionary congresses have been held, among which that held in Rome during the Holy Year deserves mention, giving as it did a clear picture of the nature and extent of the missionary work being done. A short time ago a Eucharistic Congress was held at Kumasi on the Gold Coast of Africa which was remarkable alike for the number and piety of its participants.

Lastly a special day in the year has been appointed by Us to help with prayer and alms the Pontifical Work of the Holy Childhood.<sup>5</sup> All these developments make it obvious that the work of the apostolate has adapted itself to the changing conditions and growing needs of our times by employing new and more modern methods.

Nor must We omit to mention that during this period there were duly established in different regions five Apostolic Delegations, which are under the jurisdiction of the Sacred Congregation of Propaganda Fide; moreover Apostolic Nuncios or Internuncios have been appointed to a number of missionary territories. In this connection it may be asserted that the presence and activity of these prelates have borne abundant fruit. It is their special merit that greater coordination and collaboration have been realized among missionaries who are working toward a common end. Our Legates likewise have contributed considerably to this result. They often visit each district and also from time to time take part in Our name in meetings of the hierarchy, during which the experiments which have been prudently tried out by different local Ordinaries are pooled to the common advantage, and by common agreement easier and more efficient methods of apostolate have been adopted. Besides, this fraternal coordination of the activities of the faith has also been conducive to a better appreciation of the Catholic religion on the part of public authorities, even when they are non-Catholic.

### LABORERS ARE FEW

What We have briefly written here about the progress of the missions during the past 25 years, and what We had the pleasure of witnessing during the Holy Year, when considerable numbers from distant missionary countries flocked to Rome to obtain grace and to receive Our blessing—all this, We say, strongly urges Us to repeat the burning desire expressed by the Apostle of the Gentiles when writing to the Romans: "... that I may have some spiritual gift to share with you so as to strengthen your resolve; or rather, so that the faith we find in each other, you and I, may be an encouragement to you and to me as well."<sup>6</sup>

It seems to Us that the Divine Master Himself is repeating to everyone those words of consolation and exhortation: "Lift up your eyes and see the countries; for they are white already for harvest."<sup>7</sup> But since the number of missionaries is inadequate for present needs, the following words are in a way the counterpart of that invitation: "The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."<sup>8</sup>

It is a great consolation to Us to know that the number of missionary vocations is happily on the increase at the present time and promises well for the Church. Still very much remains to be done; there is still much need of prayer. When We consider the countless peoples who are to be

<sup>5</sup> *Epist. Praeses Consilii*, A.A.S., 1951, pp. 88-89.

<sup>6</sup> *Rom.*, I, 11-12.

<sup>7</sup> *John*, IV, 35.

<sup>8</sup> *Matth.* IX, 37-38.

called to the one fold and to the one haven of salvation by the preaching of these missionaries, We address to the heavenly Prince of Pastors the words of *Ecclesiasticus*: "For as thou hast been sanctified in us in their sight, so thou shalt be magnified among them in our presence, that they may know thee, as we also have known thee, that there is no God beside thee, O Lord."<sup>9</sup>

### BLOOD OF MARTYRS

Now this salutary progress of the work of the missions has cost not only the ceaseless and great labors of those who sowed the seed of the Gospel, but also much blood of martyrs. During the course of the centuries there have not been lacking in some countries most violent persecutions of the nascent Church; and in our own time there are countries in the Far East which are being purpled with martyrs' blood in the same cause. We have learned that many of the faithful and also nuns, missionaries, native priests and even Bishops have been driven from their homes, despoiled of their possessions and languish in want as exiles or have been arrested, thrown into prison or into concentration camps, or sometimes cruelly done to death, because they were devoutly attached to their faith.

Our heart is overwhelmed with grief when We think of the hardships, suffering and death of these Our beloved children. Not only do We love them with a fatherly love, but We reverence them with a fatherly veneration, since We are fully aware that their high sense of duty is sometimes crowned with martyrdom. Jesus Christ, the first martyr, said: "If they have persecuted me, they will also persecute you."<sup>10</sup> "In the world you will have distress. But have confidence. I have overcome the world."<sup>11</sup> "Unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit."<sup>12</sup>

Missionaries in foreign lands who die in the fulfillment of their sacred duty are seeds destined, when God so wills, to bear abundant fruit. Wherefore the Apostle Paul asserted: "We glory in tribulations."<sup>13</sup> St. Cyprian, Bishop and Martyr, consoled and animated the Christians of his day with these words: "The Lord has willed that we should even rejoice over persecutions because, when persecutions occur, then the faith is crowned, God's soldiers are put to the test and heaven is opened to martyrs. We have not enlisted in an army merely to think of peace and to decline battle, seeing that the Lord, the master of humility, endurance and suffering, has taken the first place in the conflict, that He might first do what He taught us to do and that He might Himself first endure for us what He exhorts us to endure."<sup>14</sup>

The missionaries who toil in distant lands are championing a cause not unlike that of the early Church. For those who, along with the Princes of the Apostles, Peter and Paul, brought the Gospel to the citadel of the

<sup>9</sup> *Eccles.*, XXXVI, 4-5.

<sup>10</sup> John, XV, 20.

<sup>11</sup> John, XVI, 33.

<sup>12</sup> John, XII, 24-25.

<sup>13</sup> *Rom.*, V, 3.

<sup>14</sup> S. Cyprian *Epist.* LVI; ML, IV, 351A.

Roman Empire found themselves in a rather similar situation in Rome. If one remembers that the infant Church at that time was devoid of all natural means and was exposed to hardships, trials and persecutions, he must be deeply struck with admiration at the sight of a handful of unarmed Christians overthrowing what was perhaps the greatest power that ever existed. What happened then will undoubtedly often happen again. Just as the youth David, who put his trust more in God's help than in his own sling, laid low the armor-clad giant Goliath, so the Divine society, which Christ founded, can never be overcome by an earthly power, but is destined to come forth the serene conqueror of all persecutions. Though We know well that this is due to the indefectible Divine promises, still We cannot but express Our gratitude to all those who have borne witness to their unshaken and invincible faith in Jesus Christ and in His Church, the pillar and ground of truth,<sup>15</sup> exhorting them at the same time to continue in their constancy.

News very frequently reaches Us of their invincible and virile faith, which fills Our heart with great consolation. Though some have tried to separate the children of the Catholic Church from Rome and from this Apostolic See, as though patriotism and loyalty so required, yet Catholics have been and are able to make the fully justified rejoinder that, while they are second to none in the matter of patriotism, they genuinely desire to enjoy a rightful liberty.

#### OTHER SHEEP

Now what We have touched upon above must be particularly borne in mind, namely, that what still remains to be accomplished in this field calls for an enormous effort and innumerable laborers. Let us remember that our brethren "who sat in darkness and shadow"<sup>16</sup> form an immense multitude that can be reckoned at about 1,000,000,000.

Hence it appears that the ineffable sigh of the most loving Heart of Christ is echoing still: "And other sheep I have that are not of this fold: them also I must bring. And they shall hear my voice: and there shall be one fold and one shepherd."<sup>17</sup>

There are some shepherds, as you know, Venerable Brethren, who strive to lead away the sheep from this one fold and haven of salvation; you likewise know that this danger is daily growing greater. When We consider before God the immense number of men without the truth of the Gospel, and duly reckon the grave danger that faces many from the prevalence of atheistic materialism or from a certain so-called Christian creed which is infected by the tenets and errors of Communism, We feel the deepest concern and solicitude that nothing be left undone to promote the work of the apostolate throughout the world. We make Our own the exhortation of the Prophet saying: "Cry, cease not, lift up thy voice like a trumpet."<sup>18</sup>

We pray God especially for those missionaries who labor in the interior

<sup>15</sup> Cf. *1 Tim.*, III, 15.

<sup>16</sup> *Ps.*, CVI, 10.

<sup>17</sup> *John*, X, 16.

<sup>18</sup> *Is.*, LVIII, 1.

of Latin America, since We are aware of the dangerous pitfalls to which they are exposed from the open and covert attacks of heretical teaching.

With a view to promoting still more effectively the work of evangelization by our missionaries and to prevent one drop of their sweat and blood from being shed in vain, We should like here to explain briefly the principles and norms that must guide the zeal and activity of Catholic missionaries.

### AMBASSADORS OF CHRIST

First of all it is to be observed that the person who has been called by God to evangelize distant non-Christian lands has received a very great and sublime vocation. He consecrates his life to God in order to spread His Kingdom to the farthest ends of the earth. He "does not seek what is his, but what is Christ's."<sup>19</sup> He can apply to himself in a special way those beautiful sayings of St. Paul: "For Christ . . . we are ambassadors."<sup>20</sup> "Though we walk in the flesh, we do not war according to the flesh."<sup>21</sup> "To the weak I became weak that I might gain the weak."<sup>22</sup>

He must, therefore, consider the country he is going to evangelize as a second fatherland and love it with due charity. Furthermore let him not seek any earthly advantage for his own country or religious Institute, but rather what may help towards the salvation of souls. Certainly he should dearly love his fatherland and his Order, but the Church should be loved with a still more ardent devotion. And let him remember that nothing will be to the advantage of his own Order that is detrimental to the good of the Church.

Moreover, it is necessary that those who are called to this kind of apostolate should not only get the spiritual and intellectual training that befits ecclesiastical students, before going out on the mission field, but should learn in addition those subjects which will be most useful to them when they come to preach the Gospel in foreign lands. Hence they should be given a sound knowledge of languages, especially of those which they will require at some future date. Besides, they should be sufficiently instructed in the sciences of medicine, agriculture, ethnography, history, geography, etc.

The object of missionary activity, as all know, is to bring the light of the Gospel to new races and to form new Christians. However, the ultimate goal of missionary endeavor, which should never be lost sight of, is to establish the Church on sound foundations among non-Christian peoples, and place it under its own native hierarchy.

In a letter which We wrote on August 9 last year to Our beloved son, Peter Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation of Propaganda Fide, We mentioned the following points among others: "The Church's aim is not the domination of peoples or the gaining of temporal dominions; she is eager only to bring the supernatural light of faith to all

<sup>19</sup> Cf. *Phil.*, II, 21.

<sup>20</sup> *II Cor.*, V, 20.

<sup>21</sup> *II Cor.*, X, 3.

<sup>22</sup> *I Cor.*, IX, 22.

peoples, and to promote the interests of civilization and culture, and fraternal concord among nations."<sup>23</sup>

In the apostolic letter *Maximum Illud*<sup>24</sup> of Our Predecessor of immortal memory, Benedict XV, given in the year 1919, and in the encyclical letter *Rerum Ecclesiae*,<sup>25</sup> of Our immediate Predecessor of happy memory, Pius XI, it was laid down that the missions should have as the final goal of their activities the establishment of the Church in new territories. And We Ourselves when, as We have said, We received in audience the directors of mission activities in 1944, made the following statement: "The magnanimous and noble purpose which missionaries have is the propagation of the faith in new lands in such a way that the Church may ever become more firmly established in them and as soon as possible reach such a stage of development that it can continue to exist and flourish without the aid of missionary organizations. These missionary organizations do not serve their own ends, but it is their task to use every endeavor to realize the lofty purpose We have already mentioned. When that has been attained, then let them be happy to turn to other fields."<sup>26</sup> "Wherefore let the missionary take up no permanent abode in those places where the work of the apostolate has reached full development, since it is up to him to evangelize and sanctify the whole world. The missionary's appointed task is to promote, ever more rapidly, in district after district till the last man in the most remote corner of the earth has been reached, the Kingdom of the Divine Redeemer Who rose triumphant from the dead and to Whom is given all power in heaven and on earth."<sup>27, 28</sup>

#### NATIVE CLERGY

It is clear, however, that the Church cannot be properly and duly established in new territories, unless all is there organized as time and circumstances require and especially unless a native clergy equal to the need has been properly educated and trained. In this connection We should like to borrow the grave and wise directives of *Rerum Ecclesiae*: "... While each of you should try to have as large a number of native students as possible, you must further make it your aim to fashion and develop in them sacerdotal sanctity and such an apostolic spirit and zeal for the salvation of their own people that they will be ready to lay down their lives for their fellow-tribesmen and fellow-countrymen."<sup>29</sup>

"Suppose owing to war or political upheavals there is a change of government in some missionary territory, and the request is made or a law is passed that the foreign missionaries of a certain country must leave: suppose again, a more unlikely case, that the native population raised to a higher degree of culture and political development, in order to gain its freedom, wants to drive out of their territory all governors, armed forces

<sup>23</sup> Epist. *Perlibenti equidem*; A.A.S., 1950, p. 727.

<sup>24</sup> A.A.S., 1919, p. 440 sq.

<sup>25</sup> A.A.S., 1926, p. 65 sq.

<sup>26</sup> A.A.S., 1944, p. 210.

<sup>27</sup> Cf. Matth., XXVIII, 18.

<sup>28</sup> A.A.S., 1944, p. 208.

<sup>29</sup> A.A.S., 1926, p. 76.

and missionaries belonging to the occupying foreign power and that it cannot do so otherwise than by force—what then, We ask, would be the disaster that would threaten the Church throughout all that territory, unless full provision has been made for the needs of the Christian populace by a network of native priests throughout the whole country?"<sup>30</sup>

We are profoundly grieved as We behold these conditions, which Our immediate Predecessor described with almost prophetic vision, verified in many parts of the Far East. There what were most flourishing missions ripe for the harvest<sup>31</sup> are now, alas, reduced to the direst straits. Would that it were permitted Us to hope that the peoples of Korea and China, who are naturally cultured and honorable and have been renowned from early times for their high standard of civilization, may as soon as possible be freed not only from turbulent factions and wars, but from the inimical doctrine which seeks only the things of earth and scorns the things of heaven; and, moreover, that they may appraise rightly the Christian charity and virtue of foreign missionaries and native priests who strive only to promote the genuine good of the people by their labors and, if necessary, by the sacrifice of their lives.

We return heartfelt thanks to God that in both countries a numerous clergy chosen from among the people has grown up as the future hope of the Church, and that not a few dioceses have been entrusted to the care of native Bishops. That this stage of development should have been reached redounds to the credit of the foreign missionaries.

#### COOPERATION WITH NATIVE BISHOPS

In this respect We think fit to point out something which should be carefully borne in mind when mission territory that has been under the care of foreign missionaries is entrusted to a native Bishop and clergy. It is not necessary that the religious institute whose members tilled the mission field with their sweat should leave it altogether when, by decree of the Sacred Congregation of Propaganda Fide, the vineyard which was cultivated by them and is now flourishing is handed over to other husbandmen. It will be advantageous and becoming that such a religious institute remain on to cooperate with the newly appointed native Bishop. As in the rest of the Catholic dioceses of the world Religious usually assist the local Ordinary, so in mission countries let them not cease, though foreigners, to labor for the Church in an auxiliary capacity. Thus what the Divine Master proclaimed at the well of Sichar will be happily fulfilled: "And he that reapeth, receiveth wages and gathereth fruit unto life everlasting: that both he that soweth and he that reapeth may rejoice together."<sup>32</sup>

We desire to address and exhort in this encyclical letter not only missionary priests but also those laymen who "with a great heart and a willing mind"<sup>33</sup> collaborate with the missionaries in the ranks of Catholic Action.

It can certainly be claimed that the lay cooperation which we today call

<sup>30</sup> Ibidem, p. 75.

<sup>31</sup> Cf. John, IV, 35.

<sup>32</sup> John, IV, 36.

<sup>33</sup> *II Mach.*, I, 3.



Catholic Action has existed since the foundation of the Church. Indeed, the Apostles and other preachers of the Gospel received no little help from it and the Christian religion thereby made great advances. In this respect Apollo, Lydia, Aquila, Priscilla and Philemon are mentioned by the Apostle of the Gentiles. We have also these words of his to the Philippians: "Yes, and I ask thee, who sharest the yoke so loyally, to take part with them; they have worked for the Gospel at my side, as much as Clement and those other fellow-laborers of mine, whose names are recorded in the book of life."<sup>34</sup>

### SPREADING THE GOSPEL

Likewise all know that the Gospel followed the great Roman roads and was spread not only by Bishops and priests but also by public officials, soldiers and private citizens. Thousands of Christian neophytes, whose names are today unknown, were fired with zeal to promote the new religion they had embraced and endeavored to prepare the way for the coming of the Gospel. That explains why after about 100 years Christianity had penetrated into all the chief cities of the Roman Empire.

St. Justinus, Minucius Felix, Aristides, the consul Acilius Glaber, the patrician Flavius Clemens, St. Tarcicius and countless holy martyrs of both sexes, who strengthened and enriched the growth of the Church by their labors and the shedding of their blood, can in a certain sense be called the advance guard and forerunners of Catholic Action. Here We wish to cite the striking observation of the author of the letter to Diognetus,<sup>35</sup> which even today has a message for us: "Christians dwell in their native countries as though aliens; . . . every foreign land is their home and the land of their birth is foreign soil."

During the barbarian invasions of the Middle Ages, we see men and women of royal rank and even workmen and valiant Christian women of the common people using every endeavor to convert their fellow citizens to the religion of Jesus Christ and to fashion their morals according to its pattern, so as to safeguard both religion and the state from approaching danger. Tradition tells us that when Our immortal Predecessor, Leo the Great, courageously opposed Attila, when he invaded Italy, two Roman consuls stood by his side. When formidable hordes of Huns were besieging Paris, the holy virgin Genevieve, who was given to a life of continuous prayer and austere penance, cared for the souls and bodies of her fellow citizens with wondrous charity. Theodolinda, Queen of the Longobards, zealously summoned her people to embrace the Christian religion. King Reccaredus of Spain endeavored to rescue his people from the Arian heresy and to lead them back to the true Faith.

In France, there were not only Bishops, such as Remigius of Rheims, Caesarius of Arles, Gregory of Tours, Eligius of Noyon and many others, who were eminent for virtue and apostolic zeal, but queens also can be found during that period who taught the truths of Christianity to the un-

<sup>34</sup> *Phil.*, IV, 3.

<sup>35</sup> *Epist. ad Diognetum*, V, 5: ed. Funk, I, 399.

tutored masses and who gave food and shelter and renewed strength to the sick, the hungry and the victims of every human misfortune. For example, Clotilda so influenced Clovis in favor of the Catholic religion that she had the great joy of bringing him into the true Church. Radegunda and Bathilda cared for the sick with supreme charity and even restored lepers to health. In England, Queen Bertha welcomed St. Augustine when he came to evangelize that nation and earnestly exhorted her husband Ethelbert to accept the teachings of the Gospel. No sooner had the Anglo-Saxons, of both high and low degree, men and women, young and old, embraced the Christian Faith, than they were led as though by Divine inspiration to unite themselves to this Apostolic See by the closest bonds of piety, fidelity and devotion.

In Germany, we witness the admirable spectacle of St. Boniface and his companions traversing those regions on their apostolic journeys and making them fruitful by their generous labors. The sons and daughters of that valiant and noble land felt inspired to offer their efficient collaboration to monks, priests and Bishops in order that the light of the Gospel might be daily more widely diffused throughout those vast regions and that Christian doctrine and Christian virtue might ever make greater advances and reap a rich harvest of souls.

### SOCIAL PROSPERITY

Thus in every age, thanks to the tireless labors of the clergy and also to the cooperation of the laity, the Catholic Church has not only advanced its spiritual kingdom, but has also led nations to increased social prosperity. Everybody knows the social reforms of St. Elizabeth in Hungary, of St. Ferdinand in Castile and of St. Louis IX in France. By their holy lives and zealous labors they brought about salutary improvement in the different classes of society by instituting reforms, by spreading the true Faith everywhere, by valiantly defending the Church and above all by their personal example. Nor are we unaware of the excellent merits of the guilds during the Middle Ages. In these guilds artisans and skilled workers of both sexes were enrolled, who, notwithstanding the fact that they lived in the world, kept their eyes fixed upon the sublime ideal of evangelical perfection. Not only did they eagerly pursue this ideal, but together with the clergy they exerted every effort to bring all others to do the same.

The same conditions which prevailed in the early days of the Church are still to be found in many areas which have been evangelized by missionaries; or at least their peoples suffer disadvantages which had to be left to a future generation to face and remedy. For that reason it is imperative that the laity should in great numbers enter the serried ranks of Catholic Action, and thus cooperate generously, earnestly and diligently with the Hierarchy in promoting the apostolate. The work of catechists is assuredly necessary; yet no less necessary is the industry and skill of those who out of pure charity are ready to help gratuitously the ministers of God in the performance of their duties.

We desire, therefore, that there be everywhere erected, so far as is possible, associations of Catholic men and women, and also of students, of workers, of artists, of athletes, and other clubs and sodalities which can be considered auxiliaries of the missionaries. In the erection and constitution of these organizations, let character, virtue and zeal be preferred to numbers.

It is to be borne in mind that nothing is more efficacious in winning for missionaries the confidence of fathers and mothers than devoted care bestowed upon their children. If the minds of the young are molded to Christian truth and their characters fashioned according to Christian virtue, they will enrich and bring distinction not only to their families but also to their communities. It not rarely happens that if the life of a Christian community be in any way remiss or lax, they succeed in restoring it to its pristine vigor.

### SHOULD JOIN OTHER ORGANIZATIONS

Although it is clear that Catholic Action should exercise its influence primarily in promoting the works of the apostolate, its members are not prevented from joining other organizations whose purpose is to reform social and political life according to the principles and teaching of the Gospel; in fact, their participation not only as citizens, but as Catholics also, is a right which they possess and a duty to which they are bound.

Since young men, and those especially who have had the advantage of a classical and liberal education, will direct the course of the future, no one can be blind to the supreme importance of devoting the best of care to elementary schools, high schools and colleges. Therefore, with paternal solicitude We exhort superiors of missions to spare neither labor nor expense in proportion to their means in vigorously promoting this phase of missionary activity.

The utility of schools for the young lies especially in this that they establish advantageous relationships between the missionaries and pagans of every class, and above all, they more easily influence the docile minds of the young to understand, appreciate and embrace Catholic doctrine. As we all know, the educated youth of today will form the governments of tomorrow and the masses will follow their leadership and guidance. The Apostle of the Gentiles propounded the sublime wisdom of the Gospel before a learned audience when in the Areopagus of Athens he proclaimed the unknown God. Even though this method does not make many converts outright to the teaching of our Divine Redeemer, still there will be many who, as they contemplate the supernatural beauty of this religion and the charity of its disciples, will feel its benign influence.

Schools and colleges are, moreover, especially helpful in refuting the errors which now especially are daily infecting more and more non-Catholic and Communist activities, and which are being openly and covertly instilled into the minds especially of youth.

An equally useful service is the dissemination of timely publications. It is scarcely necessary for Us to dwell at length on this point, for everyone

knows how effectively newspapers, magazines and reviews can be employed either to present truth and virtue in their proper light and inculcate them deeply in men, or to expose fallacies masquerading under the guise of truth, or to refute certain false opinions which are hostile to religion, or which do great spiritual harm by distorted presentation of vexed social questions. Hence, We warmly commend those Bishops who interest themselves in the widest possible distribution of printed works of this sort which have been carefully edited. Though much has already been done in this regard, much remains to be done.

### CARE OF THE SICK

We also wish at this point to pay the highest tribute of praise to the care taken of the sick, the infirm and afflicted of every kind. We instance hospitals, leprosaria, dispensaries and homes for the aged and for maternity cases, and orphanages. These are to Our eyes the fairest flowers of missionary endeavor; they give us as it were a vision of the Divine Redeemer Himself, who "went about doing good, and healing all that were oppressed."<sup>36</sup>

Such outstanding works of charity are undoubtedly of the highest efficacy in preparing the souls of non-Christians and in drawing them to the Faith and to the practice of Christianity. Besides, Our Lord said to His Apostles: "Into what city soever you enter, and they receive you, . . . heal the sick that are therein, and say to them: the Kingdom of God is come nigh unto you."<sup>37</sup>

However, the Brothers and nuns who feel that they are called to undertake such work must, before leaving their own country, acquire the professional training and knowledge which are today required in these matters. We know that there are nuns with full professional qualifications who have earned well merited recognition by the special study of loathsome diseases, such as leprosy, and by discovering remedies for them. These and all other missionaries who are giving their service so generously in leper hospitals have Our paternal blessing, and their exalted charity compels Our admiration and praise.

With regard to medicine and surgery, however, it will certainly be advisable to enlist the services also of laymen, provided not only that they have taken the necessary degrees for this work, and are willing to leave their homeland in order to help the missionaries, but also that in the matter of faith and morals they leave nothing to be desired.

Passing now to another aspect of the subject which is of no less importance, We wish to speak of social reforms demanded by justice and charity. Whilst the propaganda of Communism, today so widespread, is readily deceiving the minds of the simple and untutored, We seem to hear an echo of those words of the Divine Saviour: "I have compassion on the multitude."<sup>38</sup> It is imperative to put into practice with zeal and diligence the right principles taught by the Church in this matter. It is imperative

<sup>36</sup> *Act.*, X, 38.

<sup>37</sup> *Luke*, X, 8-9.

<sup>38</sup> *Mark*, VIII, 2.

to keep all nations free from those pernicious errors, or, in case they are already tainted with them, to set them free from these inimical doctrines, which represent the enjoyment of this world as the unique goal to be attained by men in this mortal life. At the same time, by subjecting everything to State ownership and control, they reduce the dignity of the human person almost to zero. It is imperative to proclaim in private and in public that we are all exiles making our way to our immortal home; and are destined to eternal happiness, to which truth and virtue must lead us. Christ is the only real defender of human justice, the only true consoler of the human misery which in this life is unavoidable. He alone points out to us that haven of peace, justice, and everlasting happiness which all of us, redeemed by His blood, are to gain after our earthly pilgrimage is finished.

However, it is the duty of all, as far as possible, to mitigate the distress, sweeten the sorrow and relieve the anguish of their brethren during this life.

### SOCIAL JUSTICE

Charity, indeed, can remedy to a certain extent many unjust social conditions. But that is not enough. For in the first place there must be justice, which should prevail and be put into practice.

Apropos of this, We might cite Our words to the College of Cardinals and the Bishops at Christmastide, 1942: "The Church has condemned the various forms of Marxist Socialism; and she condemns them again today, because it is her permanent right and duty to safeguard men from fallacious arguments and subversive influence that jeopardize their eternal salvation. But the Church cannot ignore or overlook the fact that the worker, in his efforts to better his lot, is opposed by a machinery which is not only not in accordance with nature, but is at variance with God's plan and with the purpose He had in creating the goods of the earth.

"In spite of the fact that the ways they followed are false and to be condemned, what Christian, and especially what priest, could remain deaf to the heartfelt cries that call for justice and a spirit of brotherly collaboration in a world made by a just God? Such silence would be culpable and unjustifiable before God, and contrary to the inspired teaching of the Apostle, who, while he inculcates the need of resolution in the fight against error, also knows that we must be full of sympathy for those who err, and give due consideration to their arguments, encourage and help them . . . The dignity of the human person then, speaking generally, requires as a natural foundation of life the right to the use of the goods of the earth.

"To this right corresponds the fundamental obligation to grant private ownership of property, if possible, to all. Positive legislation, regulating private ownership, may change and more or less restrict its use. But if legislation is to play its part in the pacification of the community, it must see to it that the worker, who is or will be the father of a family, is not condemned to an economic dependence and servitude which is irreconcilable with his rights as a person.

"Whether this servitude arises from the exploitation of private capital

of from state absolutism, the result is the same. Indeed, under the pressure of a state which dominates all and controls the whole field of public and private life, even going into the realm of personal opinions, projects and beliefs, the loss of liberty is so great that still more serious consequences can follow, as experience proves."<sup>39</sup>

### WELFARE SOCIETIES

To you, Venerable Brethren, who labor so well in the Catholic mission fields, is given the task of carefully putting these ideals and aims into practice. Ever keeping in mind special circumstances and varying conditions of time and place, take counsel together in your Bishops' meetings, in your synods and other gatherings, and strive by all possible means to establish those social welfare associations, organizations and societies which the present time and the modern mind seem to demand. Your pastoral office certainly requires this, lest the flock entrusted to you be led astray from the right path by passion and by new errors disguised as truth and justice. In this task let the missionaries who are your able cooperators distinguish themselves in promoting this apostolate. Thus they can be sure that it will not be said to them: "The children of this world are wiser . . . than the children of light."<sup>40</sup> It will, moreover, prove helpful if they, whenever possible, gather round themselves qualified Catholic laymen of outstanding character and practical ability, who can take up and advance these works.

In former times the vast missionary field was not limited within the set confines of various ecclesiastical territories, nor was it entrusted to different religious institutes to be worked along with a growing native clergy. This, as all know, generally obtains today. It even sometimes happens that some mission territories are entrusted to the members of a particular province of a religious institute. We see the utility of this, of course, since by this method the organization of Catholic missions is conveniently facilitated.

This arrangement, however, may give rise to serious inconveniences, which must be remedied as far as possible. Our predecessors have touched this point in the Letters<sup>41</sup> which We have already referred to. In this matter they have laid down wise norms. We repeat them here and ratify them, paternally exhorting you "to accept and comply with them religiously, in keeping with your well known zeal for religion and the salvation of souls.

"In those territories which the Apostolic See has entrusted to your zeal to be won to Christ our Lord, it sometimes happens, since they are often very extensive, that the number of missionaries each of you has from his own religious institute is far less than what is needed. In similar circumstances, even in fully established dioceses, additional priests, Brothers and Sisters from different religious families come in and help the Bishop. So, too, in the missions, do not hesitate to summon to your aid as your co-workers missionaries who are not of your own religious family, whether they be priests or belong to lay institutes. They can be called in to help in spread-

<sup>39</sup> A.A.S., 1943, pp. 16-17.

<sup>40</sup> Luke, XVI, 8.

<sup>41</sup> Cf. A.A.S., 1919, p. 444; and A.A.S., 1926, pp. 81-82.

ing the Faith, to educate the native youth, and to engage in other missionary activities. Let religious orders and congregations take legitimate pride in the foreign missions entrusted to them, as well as in the harvest of souls so far won for Christ's Kingdom. But let them remember that they have not received their portion of the Lord's vineyard by a kind of private title in perpetuity. Rather they hold it at the will of the Holy See, whose right and responsibility it is to see that it is fully developed. The Roman Pontiff does not fulfill his apostolic duty merely by portioning out larger or smaller mission territories among different religious institutes. What is more important, he must make it his continual and anxious care that these institutes send into the territories entrusted to them missionaries sufficient in numbers and especially in apostolic quality to preach the Gospel successfully throughout the whole territory."<sup>42</sup>

### NATIVE CULTURE

Another end remains to be achieved; and We desire that all should fully understand it. The Church, from the beginning down to our own time, has always followed this wise practice: let not the Gospel on being introduced into any new land destroy or extinguish whatever its people possess that is naturally good, just or beautiful. For the Church, when she calls people to a higher culture and a better way of life, under the inspiration of the Christian religion, does not act like one who recklessly cuts down and uproots a thriving forest. No, she grafts a good scion upon the wild stock that it may bear a crop of more delicious fruit.

Human nature, though, owing to Adam's fall, it is tainted with original sin, has in itself something that is naturally Christian<sup>43</sup>; and this, if illumined by divine light and nourished by God's grace, can eventually be changed into true and supernatural virtue.

This is the reason why the Catholic Church has neither scorned nor rejected the pagan philosophies. Instead, after freeing them from error and all contamination she has perfected and completed them by Christian revelation. So likewise the Church has graciously made her own the native art and culture which in some countries is so highly developed. She has carefully encouraged them and has brought them to a point of aesthetic perfection that of themselves they probably would never have attained. By no means has she repressed native customs and traditions but has given them a certain religious significance; she has even transformed native feast days and made them serve to commemorate the martyrs and to celebrate mysteries of the faith.

In this connection, St. Basil says very well: "Just as dyers prepare the material to be dyed by certain processes beforehand and only when this has been done do they color it with purple or some other color: likewise if the unfading glory of the just is to be ours for all time, we shall first be prepared by these external rites and then we shall master the teachings and

<sup>42</sup> A.A.S., 1926, pp. 81-82.

<sup>43</sup> Cf. Tertull., *Apologet.*, cap. XVII; ML, I, 377A.



mysteries of Faith. When we become accustomed to looking at the reflection of the sun in the water, we shall turn to gaze upon the sun itself. . . . Certainly the essential function of a tree is to produce fruit in season; still the foliage that its branches also bear serves to adorn it. In the same way the primary fruit of the soul is truth itself; but the garb of natural culture is a welcome addition, just as leaves provide shade for the fruit and add to its beauty. Thus Moses, a man of the greatest renown for his wisdom, is said to have come to the contemplation of Him, Who is, only after being trained in Egyptian lore. So later the wise Daniel is said to have been first schooled in Babylon in the wisdom of the Chaldeans, and only then to have come to know Divine Revelation."<sup>44</sup>

We ourselves made the following statement in the first encyclical letter We wrote, *Summi Pontificatus*: "Persevering research carried out with laborious study, on the part of her missionaries of every age, has been undertaken in order to facilitate the deeper appreciative insight into the various civilizations and to utilize their good qualities to facilitate and render more fruitful the preaching of the Gospel of Christ. Whatever there is in native customs that is not inseparably bound up with superstition and error will always receive kindly consideration and, when possible, will be preserved intact."<sup>45</sup>

And in the discourse which We gave in 1944 to the directors of the Pontifical Missionary Society, We said: "The herald of the Gospel and messenger of Christ is an apostle. His office does not demand that he transplant European civilization and culture, and no other, to foreign soil, there to take root and propagate itself. His task in dealing with these peoples, who sometimes boast of a very old and highly developed culture of their own, is to teach and form them so that they are ready to accept willingly and in a practical manner the principles of Christian life and morality; principles, I might add, that fit into any culture, provided it be good and sound, and which give that culture greater force in safeguarding human dignity and in gaining human happiness. Catholic inhabitants of missionary countries, although they are first of all citizens of the Kingdom of God and members of His great family<sup>46</sup>, do not for all that cease to be citizens of their earthly fatherland."<sup>47</sup>

Our Predecessor of happy memory, Pius XI, in the Jubilee Year 1925, ordered a great missionary exhibition to be held; he described its striking success in the following words: "It seems almost a miracle, which gives us a new experimental proof of the vital unity and harmony of the Church of God among all nations. . . . Indeed, the Exhibition was and still is like a mission encyclopaedia."<sup>48</sup>

From a desire to make known as widely as possible the outstanding merits of missionary endeavor, more especially in the field of culture, We also ordered that during the past Holy Year a large number of exhibits be collected, and We appointed, as you know, that they be shown publicly

<sup>44</sup> S. Basil., *Ad adolescentes*, 2; MG, XXXI, 567 A.

<sup>45</sup> A.A.S., 1939, p. 429.

<sup>46</sup> Cf. Ephes. II, 19.

<sup>47</sup> A.A.S., 1944, p. 210.

<sup>48</sup> Allocution of Jan. 10th 1926.

near the Vatican, in order to demonstrate clearly how missionaries have introduced Christian civilization into nations of advanced and less advanced culture.

This has demonstrated how much the work of the preachers of the Gospel has contributed to the development of the fine arts and of university studies. It has shown also that the Church is no obstacle to the native talent of any nation, but rather perfects it in the highest degree.

We thank the Divine Goodness that all enthusiastically welcomed and encouraged this undertaking, which clearly proved that the missions are increasing and developing in influence and importance. Thanks to the activity of the missionaries, the Gospel spirit has been able so to imbue the minds of peoples of different customs, living in widely separated regions, that it has borne eloquent testimony of a new flowering of the fine arts. Once again it has been proved that the Christian Faith, when cordially accepted and lived, is the one thing capable of inspiring the finest works of art, which works redound to the praise of the Catholic Church and lend beauty to Divine worship.

#### MISSIONARY UNION OF THE CLERGY

You no doubt remember how warmly the encyclical letter *Rerum Ecclesiae* recommended the Missionary Union of the Clergy, whose object is to unite the combined energy of clergy, secular and regular, and of ecclesiastical students in furthering the cause of the missions in every possible way. Having had the happiness to witness the success of this Union, as We have mentioned, We earnestly desire that it increase and spread ever more widely and arouse both priests and people to work ever more zealously for the cause of the missions. This Union is the source from which depends the success of the other Pontifical Societies of the Propagation of the Faith, of St. Peter Apostle for Native Clergy, and of the Holy Childhood.

There is no need for Us at present to dwell on the importance, necessity and outstanding merits of these societies, which Our Predecessors have enriched with numerous indulgences. We fully approve that the faithful be asked to contribute generously, especially on Mission Sunday. But We desire first and foremost that all pray to Almighty God, that they help those called to missionary work, and that they join and promote as much as possible the Pontifical Societies We have mentioned.

You are quite aware, Venerable Brethren, that We recently instituted a special children's festival to help the Society of the Holy Childhood with prayers and alms. These little children of Ours are thus accustomed to pray earnestly for the salvation of the infidel; and may it be the means of sowing the seed of a missionary vocation in their innocent hearts and of fostering its growth.

Besides, a tribute of well deserved praise must be paid to the Society which has been providentially founded to provide missionaries with what they need for the sacred ministry. We also express Our paternal approval of those societies of women who so usefully devote themselves to making vestments and altar linen. And, finally, We declare to all Our beloved

priests of the whole Church that the work done by the faithful for the salvation of the infidel produces splendid results by way of renewing their own faith; and an increase of virtue keeps pace with an increase in missionary zeal.

We should not like to conclude this encyclical letter without addressing Ourselves earnestly to the clergy and all the faithful to express to them particularly Our warm gratitude. We understand that this year also there is a great increase in the generous help and support given by Our children to the missions. Your charity can certainly be employed in no better cause since it is thus destined to propagate the Kingdom of Christ and to bring salvation to so many still outside the Fold. It is the Lord Himself Who "gave . . . to everyone of them commandment concerning his neighbor."<sup>49</sup>

In this connection the warning which We gave in Our letter to Our beloved son, Peter Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation of Propaganda Fide, on August 9, 1950 We should like to inculcate once again in view of the new danger that now threatens: "Let all the faithful . . . continue in their determination to support the missions, multiplying their activities on their behalf, ceaselessly praying fervently to God for them, aiding missionaries and providing for their needs as far as they can."

### MYSTICAL BODY OF CHRIST

The Church is the Mystical Body of Christ, in which "if one part is suffering, all the rest suffer with it."<sup>50</sup> Hence, since many of these members today are being tortured and maltreated, it is the sacred duty of the faithful to be united with them in a sincere and deep sympathy. In some parts of the missions the scourge of war has mercilessly razed to the ground churches and mission stations, schools and hospitals. To restore these losses and to reconstruct so many buildings, the whole Catholic world, which has proved its special care for and love of the missions, will generously furnish the necessary help."<sup>51</sup>

Venerable Brethren, you are well aware that almost the whole human race is today allowing itself to be driven into two opposing camps, for Christ or against Christ. The human race is involved today in a supreme crisis, which will issue in its salvation by Christ, or in its dire destruction. The preachers of the Gospel are using their talents and energy to extend the Kingdom of Christ; but there are other preachers who, since they profess materialism and reject all hope of eternal happiness, are trying to drag men down to an abject condition.

With all the more reason, then, does the Catholic Church, most loving mother of all men, call on all her children to be zealous in helping these intrepid missionaries by their offerings, by prayer and by fostering missionary vocations. In motherly fashion she compels them to wear the livery of tender compassion,<sup>52</sup> and to take part, if not in the actual apostolate,

<sup>49</sup> Eccles., XVII, 12.

<sup>50</sup> I Cor., XII, 26.

<sup>51</sup> A.A.S., 1950, pp. 727-728.

<sup>52</sup> Cf. Coloss., III, 12.

at least by zealous cooperation, and not allow the wish of the most loving Heart of Jesus to remain unrealized, Who "came to seek and to save what was lost."<sup>53</sup> If they help in any way to bring the light and consolations of the Faith to one hearth, let them understand that a Divine force has been thus released, which will keep on growing in momentum throughout the ages. If they help even one candidate for the priesthood, they will fully share in all the future Masses and in all the fruits of sanctity and apostolic works that will be his. Indeed, all the faithful make up one and the same immense family who, as members of the Church militant, suffering and triumphant, share their benefits with one another. There seems to be nothing more apt than the dogma of the "Communion of Saints" for bringing home to the people the utility and importance of the missions.

With these paternal good wishes and the indication of timely principles and norms, We hope that on the 25th anniversary of the publication of *Rerum Ecclesiae*, all Catholics will avail themselves of this propitious occasion to ensure new and ever greater progress for the missions.

With this cherished hope We impart to each of you, Venerable Brethren, to all the clergy and people, and especially to those who promote this most holy cause, either at home by prayer and offerings, or by their labors in foreign lands, as a pledge of heavenly graces and of Our paternal affection, the Apostolic Benediction.

Given at Rome, St. Peter's, 2nd day of June, the Feast of St. Eugene I, in the year 1951, the 13th of Our Pontificate.

<sup>53</sup> Luke, XIX, 10.



## THE CATHOLIC MIND

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